WAR OF THE AGES

WILLIAMS

a decision to do wrong
finds you strong in your own
strength. A decision to
conquer wrong & do right
sends you to your knees
or makes you cry "God help
me!" It is the looseness &
carelessness of your heart & life
which impoverishes our
spiritual comfort.
Thy soul Christian is to
be in a continual motion
towards christ
Never is there more life in
the conscience than when
death makes its nearest
approach to the body.
If you hope to prosper
in divine life be your
best at home

(8) Sining against the Ho
Ghost It is a constant &
continual & final rejecti
of Jesus Christ as your
saviour. Gods offer of mere
& salvation comes to you &
you say No & you push it
aside
(9) The Lord is only my
support & he that doth
me feed. How can I there
want any thing where
of I stand in need
(10) The stp he line while
gods works
(11) To have god living in
your heart To live the
life of god is greater tha
preaching or prophesying

Mrs Baker Eddys dying
words"
Not to do as she had done
to lead the people away
from Christs teachings
all Gods care &
comfort may be yours
if you will but take
him at his word

Sanctification puts the
battle on the out side

We want the spirit to
come in mighty power
& consume all the vile
dross there is in us

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A loud profession is valu
which is not backed up
by practice

Thoughts

Thought is the bud
Action is the blossom
Character is the fruit
and Destiny is the harvest

They carried ten days
& a strange & super-
natural power came
upon them

He that cannot forgive
others breaks the bridge
over which he must pass
himself [illegible]
has need to be forgiven

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REV. L. MILTON WILLIAMS

The War of the Ages

By

L. MILTON WILLIAMS

Author of "Where Art Thou" or "Spiritual Earthquakes for Saints and Sinners," and "Jacob the Heelgrasper" or "Some of God's Pictures of the Carnal Mind."

Therefore my people are gone into captivity, because they have no knowledge, and their honourable men are famished, and their multitude dried up with thirst. Therefore Hell hath enlarged herself and opened her mouth without measure, and their glory, and their multitude, and their pomp, and he that rejoiceth shall descend into it. And the mean man shall be brought down and the mighty man shall be humbled, and the eyes of the lofty shall be humbled. But the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness. Isa. 5:13-16.

THE CHRISTIAN WITNESS CO.,
CHICAGO, ILL.

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L. MILTON WILLIAMS
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Dedicated

To her who brought me into this life, nursed me in my infancy, kissed away the "hurt" to my baby fingers, watched over me in sickness and guided my early footsteps; whose mother-heart followed me in my wanderings and rejoiced in my salvation, and who now with silvered hair, while awaiting the summons to the other side, to meet the loved ones gone on before, ever finds a welcome place around my fireside, is this book lovingly dedicated.

L. MILTON WILLIAMS.

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INTRODUCTION

More books on the theme of this book are as needful as more sermons, more testimonies and more holy living. The truths are not new, but the way of putting them may be and often is.

The author of this work has his own individuality,—it were a pity if he had not, especially if he comes before the people to preach or teach. This book reveals this individuality as it should.

Bro. Williams is no novice. He has seen things. He has had a wide experience and successful service in the salvation of men. He has seen the awful workings of sin among men and knows that the salvation in Jesus Christ can recover them from and cure—fully cure—the frightful diseases of indwelling evil which work such havoc in and among his fellows.

The author has convictions. He feels called upon to state them. No person can see what he sees and experience the salvation he knows others get and himself enjoys, and keep silent with self respect.

The preaching of this man keeps people awake. He is enabled to make them do some serious thinking and bring to pass, among not a few, some changes of conduct that are worth while.

If we mistake not this book will do the same. This is its purpose. Where the voice of the preacher cannot reach, this matter may. We expect and pray it will.

Somebody more should speak out. And we mean this; not only speak, but speak *out*. Sin is blighting our kind on all sides. If it has any remedy till death comes (and when did death ever recover from sin?) and people know it, it should be heralded from the housetops.

All do not like Bro. Williams and will not like this book. They need not. Some will, and enough we believe to make our author glad forever for having written it.

This book was not written for scholars, but it will so challenge the attention of such, should they be so profitably engaged as to read it, that they will find its major positions cannot be successfully antagonized.

We want this and like books *to go,*—go into the hands of the people widely and with speed. The sin it brings to the surface and smites dead, is *the sin* of the word of God. This is the root-sin—the principle and cause of sin—and that sin which has few to unmask and slaughter. Most apologize for it, if they recognize its presence at all. In God's word it is an awful reality for the destruction of which a colossal price has been paid.

The blood has been shed. The divine provision is with us. The ministry of the Holy Ghost is extant and *that sin as a proclivity and activity may be extinct.*

This is the burden of this book. Therefore, we wish it godspeed, which means real blessing to those who read it and thus a part of that which is bringing in the day the seers have mentioned the substance of which, bless God! so great a company in the earth enjoy.

CHARLES J. FOWLER,

President National Holiness Association,
West Newton, Mass, June 22, 1909.

TABLE OF CONTENTS.

PART I.

	CHAPTER
Objections Answered	I
The Teaching of the Apostles	II
The Teaching of Jesus	III
Teaching of the Holy Prophets	IV
In the Beginning	V
The Origin of Sin, or Who Made the Devil	VI
Genesis I and II, or "Let There Be"	VII
Laying the Corner Stone of the World	VIII
The Enemy Entrenched, or Oh, Wretched Man That I Am	IX
To be Carnally Minded is Death	X
It is Written, or The Battle in the Wilderness	XI
A Perfect Deliverer	XII

PART II.

Saved or Lost, or Provisional Sanctification	XIII
Saved or Lost, or Partial Sanctification	XIV
Saved or Lost, or Personal Sanctification	XV
Saved or Lost Continued	XVI
Saved or Lost Concluded	XVII
What Sanctification is Not	XVIII
What Sanctification is Not (continued), or Righteous Indignation vs. Anger	XIX
What is Sanctification	XX
How to Obtain Sanctification	XXI

PART III.

A Good Soldier	XXII
When the War is Over	XXIII

Part I.

CHAPTER I.

OBJECTIONS ANSWERED.

The Bible states "He that committeth sin is of the devil;" and "He that is born of God doth not commit sin;" and "In this the children of God are manifest, and the children of the devil."

These Scriptures are all found in the third chapter of the first Epistle of John. Let the preacher take any one of the above Scriptures for his text, and many will immediately say, I do not believe that any man can live without committing sin, for the Bible says that "No man lives without sin;" and "He that says he lives without sin is a liar," and many other like assertions, all of which comes from a lack of knowledge as to just what the Bible does say on the subject.

In an early day in certain states of the Union much of the land was covered with heavy timber which had to be cleared away before the ground

could be tilled and made to yield its increase to the owner. The tall trees had to be felled to the ground, cut up and burned, and the stumps and roots dug out and the ground cleared and then the large and bountiful crops came as a reward.

In reading the Bible and studying the sin question there are certain passages that *seem* to teach, that no man can be free from sin, during this life, although the Bible declares that Jesus came, suffered, bled and died for this very purpose of making man free from its terrible bondage. We say *seem* to teach thus, for there are some who stand and occupy the place of teachers of the Scriptures who explain certain passages in that manner. We know of no passage in the Bible that teaches thus, but as there are some certain passages, made to teach thus, we propose to examine such in this first chapter and clear the ground and be ready to till the soil of the mind of the reader in the chapters that follow.

We will begin in the Old Testament and work over to the new. Let the reader open his Bible to 1 Kings 8:46. "If they sin against thee, for there is no man that sinneth not." Solomon had finished the temple he had erected for the Lord,

and the day and hour to dedicate it had arrived. The elders and people had met together and after he had addressed them the twenty-second verse says: "And Solomon stood before the Lord—and spread his hands toward heaven," and prayed. Let the reader read that prayer and he will find Solomon still praying when he reaches the verse in question. Speaking of the people he says in his prayer: "If they sin against thee, for there is no man that sinneth not." This is an erroneous translation of the original language. In Adam Clarke's "Christian Theology" which I have before me, I read the following: On this verse we may observe that the second clause, as it is here translated, renders the supposition in the first clause entirely nugatory; for if there be no man that sinneth not, it is useless to say, "if they sin;" but this contradiction is taken away by reference to the original which should read, "if they shall sin against thee," or "should they sin against thee for there is no man that MAY not sin." That is there is no man impeccable; none infallible; none that is not liable to transgress. This is the true meaning of the phrase in various parts of the Bible, and so our translators have understood the

original; for even in the thirty-first verse of this chapter they have translated *yecheta,* if a man trespass, which certainly implies he might, or he might not do it; and in this way, they have translated the same word, "if a soul sin" in Lev. 5:1; 6:2; 1 Sam. 2:25; II Chron. 6:22 and in several other places. The truth is the Hebrew has no mood to express words in the permissive or optative way; but to express this sense, it uses the future tense of the conjugation *kal.*

This text has been a wonderful stronghold for all who believe that there is no redemption from sin in this life; that no man can live without committing sin; and that we cannot be entirely freed from it till we die. The text speaks no such doctrine. (P. 201.)

We would suggest to the reader that the next time he hears anyone arguing from this text, that the Bible says there is no man that sinneth not, that he walk up to such a teacher and squarely ask him for the translation of the term; ask him if he can give the Hebrew from which it was translated. It will not be likely that he will try to teach such a doctrine from that text again soon. Turn to II Chron. 6:36 and the same thing will be found.

Prov. 20:9 reads: "Who can say, I have made my heart clean, I am pure from my sin?" Nobody can. We do not cleanse our own hearts. It is the blood of Jesus that cleanseth. We do not claim to have done the work either by our good works, nor by our growth, but we do say "the blood of Jesus Christ His Son cleanseth us from all sin." Bless the Lord!

Eccl. 7:20. "For there is not a just man upon earth that doeth good and sinneth not." This is the same exactly as I. Kings 8:46 "There is not a just man upon the earth who *may* not sin."

Rom. 3:10 reads, "As it is written, there is none righteous, no not one." How many many times have we heard persons quote this verse in defense of their sinning each day. As Adam Clarke says, "had I no other proof that man is fallen from God, his opposition to Christian Holiness would be to me sufficient." (Christian Theology, P. 184.)

John Wesley says "Suffer me to ask one more question. Why should any man of reason and religion be either afraid or averse to salvation from all sin? Is not sin the greatest evil on this side of hell? And if so, does it not naturally fol-

low that an entire deliverance from it is one of the greatest blessings on this side of heaven? How earnestly, then, should it be prayed for by all the children of God? (Wesley on Perfection, P. 142.) Are you averse to being delivered from this? Are you afraid of such a deliverance? Do you, then, love sin, that you are unwilling to part with it? Surely not. You do not love either the devil or his works. You rather wish to be totally delivered from them—to have sin rooted out both of your life and your heart." (Sermons Vol. 2 P. 176.)

How people will contend for the privilege of having sin remain in their hearts and lives and wrest the Scriptures to find the Bible authority for so doing. This passage is thus quoted, both from pulpit and pew. The Bible can never be understood by picking out a verse here and there. Seldom can a verse be properly understood by reading it alone. If those who so love to quote this verse in question would only read on down a few verses further they would readily see the class of people of whom this verse is speaking. Let us read the entire quotation. "As it is written, there is none righteous, no, not one. There

is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one. Their throat is an open sepulcher: with their tongues they have used deceit: the poison of asps is under their lips, whose mouth is full of cursing and bitterness: their feet are swift to shed blood. Destruction and misery are in their ways: and the way of peace have they not known. There is no fear of God before their eyes." Who could read those verses and then imagine them to be the description of a child of God? Nobody but a fool, and that is exactly the kind of people Paul is describing. Paul is writing to the Christians at Rome, whom he had not seen at this time, and in the letter makes a quotation from David. Paul writes, "as it is written." If the reader has a reference Bible he will find the reference in the margin, referring to the fourteenth Psalm. Let him turn to the Psalm and read the little verse of explanation at the head and he will find, *David describeth the condition of a natural man* (unregenerated). He begins the Psalm by saying, "THE FOOL HATH SAID IN HIS HEART

THERE IS NO GOD. *They are corrupt, they have done abominable works. There is none that doeth good, etc."* Paul simply quotes what David wrote, and it describes the condition of an *unconverted man in his natural state and life.* Shame on the preacher or teacher who would try to give those verses any other meaning.

But says some one, Paul himself claimed to be the chiefest of sinners, and to substantiate their argument they quote him in his first letter to Timothy in the first chapter and fifteenth verse: "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." Sure he had been the chiefest of sinners, but he had found mercy and salvation from sin, as anyone can see if he will but read the three preceding verses. "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry who was *before* a blasphemer and a persecutor and injurious; but I *obtained mercy,* because I did it ignorantly in unbelief." He HAD BEEN a great sinner before, but he had obtained mercy. Thank God there is mercy, even for great sinners.

Again, our opposing friends dodge and say, yes, Paul found forgiveness for his sins, but he never professed to having the root of sin, the old carnal nature destroyed; he said himself that he had to keep his body under, and then they quote him in his letter, 1 Cor. 9:27, "But I keep under my body, and bring it into subjection; lest that by any means when I have preached to others, I myself, should be a castaway." How our friends of the "suppression theory" do bank on this verse. By the "suppression theory" we mean that sin, the carnal nature, is not cleansed out of the heart, but is only suppressed. This declaration of Paul regarding his body is one of their chief strongholds. But to base such a theory on this verse is like building a house with no foundation. Let the reader begin at the twenty-fourth verse, and he will find Paul drawing an illustration between the Olympian games and the Christian life here. He says, "Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain (the Christian's Prize).

"And every man that striveth for the mastery is temperate in all things." And immediately there comes before us the athletics in training

for the contest, training their bodies and abstaining from anything and everything that would hinder them from hardening their nerves and strengthening their muscles so that they may be able to win in the race or contest. He goes on to say, "Now, they do it to obtain a corruptible crown," (*worldly honor*), "but we an incorruptible (heavenly honor).

"I therefore so run not as uncertainly: so fight I, not as one that beateth the air." (That is, he ran spiritually for a purpose.) And as they brought their bodies into subjection and made them carry them to worldly victory, so Paul kept under his body with all its appetites and desires and made it his servant.

Man is a three-fold being spirit, soul and body. When God rolled the dust together he formed the body; then he breathed into that body and man became a living soul. The spirit is the man himself, the soul or heart the seat of the affections, that with which man loves or hates, and the body is the house or temple in which he lives. The body has its natural appetites, desires and functions to perform. Freed from indwelling sin or the carnal nature, the appetites and passions of

the body are pure and holy when used for the purpose that God gave them. While they may be freed from the carnal nature, yet they are the very avenues along which Satan will make his attacks. Paul held his pure body in subjection to his will. If our suppression friends would but consult the Greek, they would discover that it is the word *soma* that is translated body in this text, which means this very body of flesh and bones. Paul did not say he kept his carnal nature under; he said he kept under his body. Another point they argue is from the word "castaway," saying, it does not mean to be lost, simply out of use, or put out of commission. The Greek word is *"adokimos,"* and Dr. Strong in his Greek dictionary says it means *rejected,* or *reprobate.* A man who is rejected by the Lord, and becomes a reprobate, IS LOST. What do men mean by such wresting of the Scriptures! It all goes to show the carnality that is in the human heart. Jeremiah said, "The heart is deceitful above all things and desperately wicked, who can know it!" Jer. 17:9. But they say Paul did not claim to be dead to sin, for he said "I die daily," 1 Cor. 15:31. Again, we only have to request the reading of the verse

before and after to see that he was speaking of the constant danger he was in of being killed. In the preceding verse he said he stood in jeopardy *every hour.* A ten-year-old school boy, from reading the verses, would readily understand that Paul meant his life was *in danger every hour.* It is enough to make an honest heart blush with shame to think that there are men going about the land and standing in pulpits today, posing as ambassadors of Jesus the Son of God, who use these Scriptures to prove to their worldly minded and carnal members that the Bible does not teach a perfect deliverance from sin in this life. How quickly they fly to Galatians 5:17 to declare that Paul said "the flesh lusteth against the Spirit and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would." We have but to examine it a little and all is clear. First to whom were those words written? The Galatians, and they were in a backslidden state at that time. For proof of this, let the reader turn to the first chapter and sixth verse and read, "I marvel that ye are so soon removed from him that calleth you into the grace of Christ unto another

gospel, which is not another." Again, begin at the third chapter, "Oh, foolish Galatians, who hath bewitched you that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth crucified among you." Read on down through the fourth chapter to the ninth verse, "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage!"

Let the reader not get weary, but read on down to the fifth chapter until he reaches the seventh verse, "Ye did run well: who did hinder you that ye should not obey the truth?" Or, as the margin reads, *who did drive you back?* What is more plain than that they had gone back, refused to obey the truth and had returned to the beggarly elements again? Has the reader ever noticed that in his letters to the churches Paul always addresses them as Saints, with but two exceptions? Those two were the Thessalonians who were not yet sanctified, but to whom he wrote, "This is the will of God even your sanctification," and later on prayed that the God of peace might sanctify them. And the other is the Galatians, not

addressing them as saints. No, indeed, because they had departed from the truth and had returned to the beggarly elements again. He shows them why, and the carnal nature that was in them to pull them back. That nature that all mankind has inherited from the fall; that nature that Adam Clarke says "is earthly and sensual and devilish," and in the verse in question Paul says, "The flesh lusteth against the Spirit and the Spirit against the flesh, so that ye cannot do the things that ye would." The word flesh is translated from *sarx,* which, Dr. Strong says, "implies the carnal mind." Oh, what truth is this? They that allow the carnal mind a home in their heart cannot do the things that they would. Is it any wonder he tells them that they cannot do as they would when he wrote to the Romans "that to be carnally minded is death. And they that are carnally minded cannot please God?" Rom. 8:6-8.

The word *flesh* in Rom. 8:8 is the same word in Gal. 5:17, *sarx,* translated flesh, but means the *carnal mind,* according to Strong's Greek Dictionary. But in the twenty-fourth verse he tells them that "they that are Christ's have crucified the flesh (*carnal mind*) with the affections and lust."

Crucified does not mean simply suppressed, neither do men keep a dead body around after life is departed. They bury the loathsome thing out of sight. That is exactly what the sixth chapter of Romans speaks of. Through the atonement, the Old Man is to be crucified, that the body of sin might be DESTROYED, not suppressed, and then buried out of sight forever. When will men see the spiritual teaching of the Scriptures in their true meaning? Some time ago, a preacher standing high in the rank of his particular denomination listened to us preach for several days. Then on a Sunday morning chose Phil. 3:12 for his text, "not as though I had already attained, either were already perfect, but I follow after that I may apprehend that for which also I am apprehended of Christ Jesus." The preacher proceeded to instruct his hearers how careful they should be not to testify too highly, to be very careful in their testimonies that they did not make too high a profession, and cited Paul as above saying, he did not profess perfection. Such instruction came from the lips of one who, when with the bishop's hand on his head, being ordained, declared he was "going on to perfection;

he expected to be made perfect in love in this life, and that he was groaning after it." Evidently he was still groaning, not having found it.

But we think he must have done some groaning after that service, for, as he was floundering about and gesticulating, he knocked from the stand a beautiful vase, which fell to the floor with a crash. It was quite evident to his hearers that he was "still going on," for all could see that he had not reached that "happy goal" as yet, that not a few in that congregation had reached. How many like him have taken this verse and then wisely informed us that Paul himself declared "he was not perfect." We simply ask the reader to go back a few verses and read carefully that it was not Christian perfection, i. e., freedom from the carnal mind that the apostle was speaking of, but a resurrection perfection entirely. Let the reader begin at the eighth verse, "yea doubtless, and I count all things but loss for the excellency of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ; and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith

of Christ, the righteousness which is of God by faith. That I may know him and the power of his resurrection and the fellowship of his sufferings, being made conformable unto his death. If by any means *I might attain unto the resurrection of the dead.* Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended." Nothing can be more plain than that Paul meant the perfection that would come to him at the time of his resurrection. He plainly states the fact that he had given up all in order to know Jesus and the power of his resurrection. He does not know Jesus in *that* sense yet, but he has counted the things of this world but dung and dross, so that by any means he might *attain* to *that* resurrection. He says, "Not as though I had already *attained,* either were already perfect," i. e., *had* attained to that resurrection. It was still in the future. He continues, "Brethren, I count not myself to have apprehended, *but this one thing I do,* forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark (resurrection perfection) for the prize of the high

calling of God in Christ Jesus. LET US THEREFORE AS MANY AS BE PERFECT, BE THUS MINDED." Why do not our "perfection fighters" preach to us from this fifteenth verse? Oh, the inconsistency of men!

But, says the objector, "why should Paul pray for his resurrection when all mankind will be resurrected?" Our reply is that the resurrection Paul was praying for was not the general resurrection that is to take place at the end of time and just prior to the general judgment, but a resurrection that will take place a thousand years before that time. *Blessed and holy is he that hath part in the first resurrection* (Rev. 20-6).

The word "resurrection" is used in the New Testament forty-one times. In Matthew twenty-seventh chapter and the fifty-third verse we read of those who "came out of the grave after his resurrection." In this one instance the word is translated from the Greek word, *ĕgĕrsis.* Thirty-nine times it is translated from the Greek word, *anastasis,* which word is used in speaking of the general resurrection. In Philippians, the third chapter and eleventh verse, it is translated from the Greek word *exanastasis, the one place in the*

New Testament where it is thus translated. (See Strong's Greek Dictionary.)

Adam Clarke says, "it may mean the resurrection of the blessed only."

In his book, "The Better Way," Dr. Carradine says: "We are told in the Word of God that the good and bad alike will be raised from their graves on the morning of the last day. At the voice of the Son of God they that sleep in the dust will come forth, some to eternal life and glory, and some to shame and everlasting contempt. This is what is called the General Resurrection.

"Where will we find the Better Resurrection? Let the reader turn to Revelation xx, 4, 5, 6, and see for himself: 'And they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years.'

"The First Resurrection takes place a thousand years before the General Resurrection, and is seen at a glance to be the Better Resurrection.

"This is the resurrection that St. Paul talks about in Philippians iii, 11, 12: 'If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect.'

"Many have quoted these words to prove that Paul never had the blessing of Christian perfection when he is not speaking of that grace at all, but of the glory of a peculiar resurrection.

"But some one says, Why should he be straining after a resurrection, when we all shall be raised, no matter what we do?

"In answer, let the reader notice that it is not the General Resurrection that Paul is speaking of and saying that he is laboring for, but a very remarkable resurrection! Not a resurrection in common with all the dead, but one from among or *out from the dead*. The Revised Version brings out the meaning in the translation of the overlooked or unemphasized ἐκ in the Greek.

"This, by the way, is the peculiar description of the resurrection of the Savior: Not raised with the dead, but *from* the dead!

"There is a resurrection of a certain band of the Lord's followers that takes place a thousand

years before the General Resurrection, and when they are raised they will be taken from the midst of vast multitudes who will slumber on until the last day. So the First Resurrection will be one 'out from among the dead.'

"Well might Paul say he 'pressed' forward for such a prize, and exhorted *'that as many of us as be perfect, be thus minded.'*

"The writer does not know how the reader is 'minded;' but he can speak for himself in great certainty that he does not want to lie in the ground any longer than is necessary; that he wants to come forth from the grave as soon as possible; and if there is any grace or blessing in the spiritual life that will bring about this earlier resurrection, he would have it at any cost and in the face of every opposition.

"What a luxury it would be to get up a thousand years ahead of the general time, and stand on one's own grave, and shout victory in the face of the devil! What an experience to read the inscription on one's own tombstone, and walk among the graves of myriads who slumber on until the sound of the last trumpet! What a triumph over the adversary, who brought death

into the world, to show him that the grave could not hold you; but that everlasting life had commenced in the very world which Satan had undulated with graves and whitened with bones and tombstones!

"Now the question arises, Who are they who are thus honored?

"In this matter we are not left to conjecture; but the Scripture states plainly: 'Blessed and *holy* is he that hath part in the first resurrection.'

"The word 'holy' is the same that in other places is translated 'sanctify.' The two as translated come from the same Greek word, so that the verse as truly reads: 'Blessed and sanctified is he that hath part in the first resurrection.' As the honest and wise child of God would read this, he would at once say, If I am not sanctified, then let me at once be. I must be holy, no matter what may be the cost.

"The fact is, we can not afford to allow prejudice, man-fear, or anything else, keep us from a grace or blessing that is to usher us into the superior joys and glories of an early rising from among the dead. O, how some of us long for the time when we shall stand upon our graves, and

shout and rejoice in the face of the devil, who introduced death into the world, but who will then see the power of death overcome and destroyed in the mightier strength of the Son of God!

"The holy shall rise a thousand years before the morning of the General Resurrection. Let all of us see to it that we obtain and retain holy hearts!"

Thus we see it has nothing to do with sin in the heart.

CHAPTER II.

THE TEACHING OF THE APOSTLES.

In many localities where a full gospel has been proclaimed, a gospel that saves from all sin, i. e., pardoning one for all sins committed and cleansing the heart from all inward defilements, giving him a pure heart, sanctifying him wholly, I say where such a gospel has been proclaimed, we frequently hear it spoken of as a "new doctrine," or, that "new religion," as if it were some "new fad" lately sprung up.

In a locality where the organized church was worldly, cold, lifeless and dead, and holiness of heart, this gospel of which we speak, has been proclaimed, and a number have seen the light, have sought and obtained the "heavenly gift" as an abiding experience, their worldliness has ceased, and now, instead of seeking to entertain with church suppers, grabbags, fishing socials and worldly bazaars, their whole mind and strength has been turned to the all important idea

of getting the people saved. Their eyes have been opened to the astounding fact, that their church was a church in name only, and sin and worldliness ran riot and held full sway. That the sudden sounding of the trumpet would mean that the great majority of their members, unsaved, would be eternally lost.

That awful state of affairs, so evident to anyone whose eyes have been anointed with the "heavenly eye salve" (Rev. 3:18) has made them desperate to make their brethren in the church see their awful condition and "flee from the wrath to come," and seek and also obtain this great salvation that they themselves have obtained.

Such actions mean a commotion and an upheaval in the church, and complaints against the teaching and efforts are heard on all sides. "We were getting along nicely, and things in our church were going so smoothly until this 'new doctrine' came around," or, "this new religion has nearly ruined our church," and complaints of like nature, and this "new doctrine" has been blamed for it all. Thus, the Jews might have talked when Jesus appeared in their midst. Their priests were a scheming, selfish, dishonest crowd,

and the old Jewish church was rotten to the core. The buyers and sellers held forth in the temple, and those in authority laid on burdens, that they themselves would not help to bear. The poor were crushed and downtrodden, while the ecclesiastical leaders lived in luxury, though it was a beautiful country in which to live, with its choice fruits and flowers.

When Jesus made his appearance, things took on a change. He denounced the hypocrisy of the priests, uncovered the dishonesty of their leaders, and drove the buyers and sellers from the temple; and when John from his prison cell sent out to him inquiring, "Art thou He that should come?" Jesus replied, "Go tell John that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached, and blessed is he, whosoever shall not be offended in me." (Luke 7:20-23.) And the people flocked in multitudes to hear the gracious words of life that fell from His lips.

The organized church of that day refused him and rejected His teaching, and that land for hundreds of years has been a waste of thorns and briers. They might have said, "Our land was a

land of milk and honey until that Man Christ came preaching his 'new doctrine;' since then it has been a wilderness." What a difference it would have made had they accepted their Lord and Christ instead of nailing him to a cross, and what a difference there would be in many churches of to-day if they would but throw open their doors and bend their ears to the blessed truth that is being heralded worldwide by God's anointed, Spirit-filled, sanctified messengers of the "Lamb that taketh away the sin of the world."

When we hear people speaking of this gospel as "something new," we cannot refrain from smiling at their ignorance and short sightedness of things spiritual. Their knowledge of such things is certainly limited to a very small sphere.

In the fourteenth chapter of first Corinthians, Paul speaks of persons entering into a service who may be unbelievers or unlearned. That word *unlearned* is translated from the Greek word *idiotes,* from which we get our word idiot. Dr. Strong in his Greek dictionary says it means, "ignorant, rude, unlearned, and by implication an ignoramus." He that would call the teaching of holiness a "new doctrine" is certainly an igno-

ramus as to the plain teaching of the Bible. Such persons, indeed, have a very faint conception of God's plan of salvation.

Remembering the terms "pure in heart," "sanctified wholly," a clean heart," "made holy," "being holy," "made perfect in love," are all synonymous and mean much the same thing, let us see whether it be a new doctrine or not. Open your Bible to the last chapter. John is closing up that remarkable scene that he has had spread out before him. He has been carried on through the winding up of time and to the judgment, when no more changes will be made. The controversy is over; the long conflict is ended, and as the "tree falls so it must be;" so all who come to that day will never change from what they are at that time. Read the eleventh verse, "He that is unjust, let him be unjust still; he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and HE THAT IS HOLY, LET HIM BE HOLY STILL." Here is positive proof that at the winding up of the affairs of time, there will be some people that *will be holy,* and as John wrote this statement ninety-six years after Christ was born, or

about the close of the first century, and we are now living in the twentieth, it was some nineteen centuries ago that John preached this "new doctrine." Queer that so many people have not heard of it before! Try John again (Rev. 20:6), "Blessed and HOLY is he that hath part in the first resurrection."

The word "holy" is translated from the Greek word "*hagios*," which means "pure," "blameless," "most holy," "consecrated." Then pure, blameless, consecrated, most holy, are they who are to have part in the first resurrection. John, you ought to be ashamed of yourself for preaching such a "new doctrine." Well, that is from the book of Revelation, and some people think that book cannot be understood, so we will leave it and turn back to Jude. Let us read the first verse, "Jude the servant of Jesus Christ and brother of James, to them that are SANCTIFIED BY GOD THE FATHER and preserved in Jesus Christ, and called, "That we may not be accused of straining a word or misrepresenting its meaning, we will examine it closely. The word "sanctify" is translated from the Greek word "*hagiazo*," which means "to make holy," "purify," or "consecrate."

"Hagiazo" is taken from *"hagios,"* which means "pure," "blameless," "consecrated," "most holy." (Strong's Greek dictionary of the Bible.) Then Jude wrote to the sanctified, i. e., to those who were *pure, blameless, consecrated, most holy.* He said, "To THEM THAT ARE SANCTIFIED BY GOD THE FATHER." Will the fault-finders please take notice that they did not make themselves "pure," nor "most holy," but it was "God the Father" that had made them thus? Hold on, says the opposer, "sanctify has two meanings." One is to consecrate and the other is to make holy. Certainly, we reply, and it is God who does it. To be sure, there is a sense in which we sanctify ourselves; that is, set ourselves apart, or consecrate ourselves to God. But in the last analysis it is God who does it. Sanctification is begun when the soul is regenerated. To generate means to give life. And to regenerate means to give life to those who had it, but lost it. We had the divine life prior to the fall, but in Adam, the human race died (1 Cor. 15:22 and Rom. 5:17), became void of that life. Now they must be regenerated, "born of the Spirit," "born from above," before they have divine life or become

the children of God (John 3:3). No man will receive that life until he *first* repents, and turns away from *all* that he knows to be wrong. He must willingly abandon everything and anything that is wrong before God will pardon him or have anything to do with him. In doing thus, man deliberately separates himself from the world and sets himself aside to serve God. When he does thus, in answer to his repentance and faith, God forgives him and gives him the new life, or puts the divine life into his soul and he becomes a "new creature" or a "new creation" (II Cor. 5:17). He must *first* come out from all that he knows to be wrong or unclean in God's sight (II Cor. 6:17-18). God adopts him into the royal family of heaven and he is now *"set aside for a divine purpose."* His sanctification has begun, in that he is set aside for God's service and honor. He no longer is to serve Satan and sin. He is now the servant of God. He is now set aside for that holy purpose, but he is not *sanctified wholly,* for often, since his conversion to God, he has felt the movings and stirrings in his breast to do wrong. True, he has battled against those things and overcome them so many times, yet from his in-

most heart he can look neither man or God in the face and say, "I have a pure heart," or "Jesus sanctifies me wholly," for alas, he well knows that *something* within is very unholy. That "something" within *God can remove,* and when *that* work is accomplished, man can shout to the world, or testify to man, angels or devils that he is "sanctified wholly" and that he has a holy heart. Jude is very careful to state who it was that he was writing to—not to those who had sanctified or made themselves pure, but to those that were SANCTIFIED BY GOD THE FATHER. We have stated that one of the definitions of this word was "blameless." That is exactly what Jude meant. Please read the twenty-fourth verse, "Now, unto him that is able to keep you from falling and to present you *faultless* before the presence of his glory with exceeding joy." The word 'faultless" is translated from the word "*amomos,*" which means "unblemished," "without blame," "faultless," "unblamable." Then he wrote to those who were faultless and unblamable, and they were made thus, or put into that delightful state "*by God the Father,*" and were to come before the presence of His glory with exceeding joy.

What extravagant language Jude does use! Surely no modern advocate of this "new doctrine" could do better or speak in more extravagant terms.

Well, let us try John again. Turn to the first chapter of his first epistle. In the fifth verse he states that "God is light and in him (God) there is no darkness at all." In the seventh verse he says, "If we walk in the light as he (God) is in the light, we have fellowship one with another and the blood of Jesus Christ, his Son, cleanseth us from all sin."

Now we submit the fact that the subject of the verse is *"cleansing,"* and that it is in the *present tense.* That is, the cleansing is to take place *while we are walking in the light.* The sinner is not a child of light, but is in "nature's darkness," so that this verse cannot mean the sinner, but the child of God, walking in the light of God, something the sinner does not do. The sinner cannot walk in the light of God until he repents and abandons his dark ways and is born into the light. *Then,* and *not till then,* can he walk in the light of God. So we see that cleansing spoken of here is for the children of God walking in the light of

God and it is to be done for them *while* they are thus walking. As the subject is cleansing, there must of a necessity be "something" that they are to be *cleansed from.* That something is *"sin,"* singular number, not sins, plural number. In the eighth verse he says, "If we say we have no sin" (singular number) *to be cleansed from,* for that is the subject, "we deceive ourselves," are mistaken in our experience, "and the truth," Jesus said I am the truth (John 14:6) "is not in us." Instead of being children of God, walking in the light, we are mistaken, are not regenerated, the truth is not in us, but instead of the truth we are full of error and darkness. Instead of the light we are walking in darkness yet, and need to go to God to be forgiven of our sins. God help you, my beloved reader, to know for a certainty just where you are. But there is hope in the next verse. "If we confess our sins (plural, wicked acts) he is faithful and just to forgive us our sins," regenerate and pardon us and place us where we can walk in the light with the truth in us, and then cleanse us from all unrighteousness. That the *"all unrighteousness"* from which we are to be cleansed *after* we are forgiven, in this

ninth verse, is the same as the *"all sin"* that we are to be cleansed from *while* "walking in the light," in the seventh verse is the same thing in each verse, we have ample proof in the fifth chapter and seventeenth verse of this same epistle. He writes, "All unrighteousness is sin" (singular number). In the first verse of the second chapter he starts off by saying, "My little children (not sinners outside the family), these things write I unto you that ye SIN NOT." And when he reaches the fourth chapter and sixteenth verse he writes, "God is love and he that *dwelleth in love dwelleth in God.* Herein is our love made perfect, that we may have boldness in the day of judgment," i. e., not be afraid to walk right up into the presence of the great God, before the burning, blazing, white light of the judgment. Why? "BECAUSE AS HE IS SO ARE WE IN THIS WORLD. There is no fear in love, but perfect love casteth out fear; because fear hath torment. "HE THAT FEARETH IS NOT MADE PERFECT IN LOVE" (I John 4:17-18). What! No fear of meeting God? No fear of going to the judgment? *"He that feareth is not made perfect in love."*

The Methodist fathers called entire sanctification perfect love. To be perfect in love meant to be sanctified wholly. John Wesley said, "The moment a sinner is justified, his heart is cleansed in a low degree; but yet he has not *a clean heart,* in the full proper sense, till he is made *perfect in love.*" (Journal 1744, vol. 5, p. 284.)

"We had afterwards a lovefeast (at Epworth Market Place), at which a flame was soon kindled, which was greatly increased while Mr. Cundy related the manner how God *perfected him in love.* A testimony which is always attended with a peculiar blessing." (Journal, July, 1776.)

According to John Wesley, then, the work of perfect love does not take place when a sinner is converted. According to John, the evangelist, one must be perfected in love to be ready for the judgment, and that to have fear or to be afraid to walk right into the presence of God before the judgment, is proof that such an one, having fear, is not made perfect in love; is not "sanctified wholly," is not "cleansed from *all* sin," has not a "clean heart," for those terms are synonymous and are used to express the same work of grace.

Then where fear of meeting God, or going into

his presence at the judgment exists in the heart, that heart is not fully saved. Professors of religion may wrangle and endeavor to place some lesser meaning to those verses, and when they do they will have to answer at the bar of God for misrepresenting his word. "He that feareth *is not made perfect in love.*" No modern teacher could use more extravagant terms than those. If John had lived in this day and age, he would be tried and have his parchments taken from him, and in certain circles be looked upon as a babbling idiot gone crazy over religion. There would be but few modern pulpits in the land open to him, and some camp meetings that go by the name of holiness camps would not allow him the freedom of their platform. His preaching would be calculated to upset some not thoroughly established, and would be considered destructive instead of constructive. Well, it *is* too bad. Anyone who had as bright prospects as John, who was that disciple whom Jesus loved and who pillowed his head on Jesus' breast, and who had the abilities and opportunities for rising and occupying high positions of honor, and then to think that he would be carried away into such rank fanaticism

by that "new doctrine" so lately sprung up, which causes divisions and dissensions, and splits the churches and causes such disturbances where it is allowed to be proclaimed. Too bad! Too bad! The idea that he would have no fear in the day of judgment; that he could walk up to the great white throne, before the Almighty, and that, too, without fear; why, the idea that a man could live in constant readiness to meet God, and that, too, without fear, is simply presumption. None could get to such a place in their religious experience where they would not be afraid! Oh, John, you have blasted your prospects of ever becoming pastor of First Church. Why, did you not know that the committee had been out scouring the country and listening to the star preachers, and had been so very favorably impressed with you, and then for you to go off on that "holiness line" and become so radical? Why, it has simply ruined your prospects forever. Now, if you had only been a little more discreet, it would not have mattered if you had even joined the Masons and smoked a cigar now and then, just to show your broad views and liberalities, you know, for if you wish to get hold of men, you must go where

they are, and mingle with them, and your influence in the lodge would have had such effect, for you ought to have known that most of the leading men of the church are members of a lodge, and your joining would have pleased them so much and would have given you such prestige, for do you know that they are sworn to stand by and favor one another? Too bad! Too bad!

Well, let us turn to Peter. Turn to his first epistle, first chapter and fifteenth verse, "But as he which hath called you is holy, SO BE YE HOLY in all manner of conversation. Because it *is written* be ye holy for I am holy." Evidently, Peter was no more discreet than John, for he says that as "HE which hath called you is holy" so must we be holy. *Be like him.* Oh, but says one, that is impossible. We are in the world and we cannot separate ourselves from the people about us. My, my, one must not lose everything. Why, there are all my friends and associates that I meet in society, or at the lodge, and one has to be friendly, you know. Hold on, open your Bible to Jas. 4:4, "Know ye not that the friendship of this world is enmity with God? *Whosoever, therefore, will be a friend of the world, is the enemy of*

God." Evidently, James, Peter, Jude and John saw and understood this matter much alike. Try Hebrews 12:14, "Without holiness no man shall see the Lord." It begins to look like there was a conspiracy someway to advocate this "new doctrine," does it not? Well, go back to Titus, second chapter. One might begin at the first verse and read with much profit. Titus needs much instruction, and Paul is explaining what sort of doctrine he must teach. He says, "Speak thou the things which become sound doctrine," and tells him why, and says for him to teach the people to "deny ungodliness and worldly lusts" and to live so that they should be *"looking for the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people."* Surely if Jesus gave himself to purify us it cannot be a new doctrine, for it would date back to that particular time anyway. In 1 Tim. 1:5 we read that "the end of the commandment is love out of a pure heart." In I Thess. 4:3 we read that "this is the will of God, your sanctification," and in the seventh verse that "God hath called us unto holi-

ness;" and in the fifth chapter and twenty-third verse Paul writes to them, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you who also will do it." Surely, if the apostle was sane and in his right mind, he would not write that such was God's will, and then pray that we might be sanctified, and then say that the God who called us to it was faithful to do it, if he did not mean exactly what he said, and it was an absolute fact.

In Colossians 1:21-22 we read, "And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death to present you *wholly and unblamable and unreprovable in his sight.*" The Colossians had been wicked and alienated from God, but through the death on the cross they were to be made so clean and free from sin that they were to be presented holy and unblamable and even unreprovable in God's sight; so clean that God himself could find nothing in them to reprove or about them to blame.

Going back to Philippians 1:10 we find the apostle busy with the same thought for them, "that ye may be sincere and without offense till the day of Christ." That word "till" shows us that the day of Christ was yet in the future, and Paul was praying that the Philippians might have such an experience that in the *day* of Jesus Christ there would be nothing about them that would be offensive. Oh, that men would but open their eyes to these precious truths. He writes to the Ephesians fifth chapter first verse, "To be followers of God as dear children of God." The word *follower* is translated from the Greek word *"mimetes"* which means an *imitator.* The Ephesians were to be *imitators of God,* and walk as God's children. How often we see the traits of the parent shown in the child! Beloved, how much do you imitate God in your life? If he is your Father, if you have been born into his family, if you are his child, you certainly will show some of his traits in your life, you will imitate God. Come now, be honest. Is it not a fact, that many, oh, so many times you have felt that there was a *something* in your breast that strove to keep you from acting like your heavenly Father? In spite

of the fact that your conversion was so real and vivid, yet that "something" within has caused you to come so far short so many times, and you have had to go again and again to your closet to ask for pardon. That *"something" can be removed.* In the fourth verse of the first chapter of Ephesians Paul tells them that they were *"chosen to be holy."* It seems that holiness is a very absorbing topic to Paul. In his letter to the Galatians, second chapter and twentieth verse, he declares that "Christ lives in him" and Christ absolutely would not abide with sin, so there must be no sin in the apostle's heart.

He begins his epistle to the church at Corinth by addressing all classes therein and says, "Unto the church of God which is at Corinth, to them that are *sanctified in* Christ Jesus, called saints, with all that in every place call upon the name of Jesus Christ our Lord." That some of them were not sanctified and far below what they should have been, is evident from the straight, strong way he writes in the opening of the third chapter. When he reaches the seventh chapter of the second epistle he tells them to *"perfect holiness"* in the fear of God, and finally closes by saying,

"Finally, brethren, farewell. *Be perfect.*" It surely looks as though the old warrior seemed to be determined to propagate that "new doctrine." back in his day, whether folks liked it or not.

In his letter to the Romans, he uses the most extravagant language and says, "BUT NOW BEING MADE FREE FROM SIN AND BECOME SERVANTS TO GOD YE HAVE YOUR FRUIT UNTO HOLINESS AND THE END EVERLASTING LIFE." (Rom. 6:22.) Paul what do you mean? Certainly "much learning doth make you mad," to which he replies, "I am not mad, but speak forth the words of truth and soberness." (Acts 26:24-25.)

One thing is sure and certain, this "new doctrine" is as old as the writings of the apostle Paul, anyway. Strange, that so many folks have not seen it before, and expose their ignorance of the New Testament epistles by saying that holiness is a "new doctrine." They must bear some relation in their actions to the banker in a town where we recently labored. A number of his fellow townsmen, who had been bowing before idolatrous altars in secret lodges, had seen the error of such actions by God's children and had

resigned and come out to be separate from the "unfruitful works of darkness," no longer to be partakers with them in the shameful things done by them in secret, (Eph. 5:11-12). And this brother who had gone up many "degrees," was wonderfully wrought up over the preaching and the subsequent actions of his neighbors. He went on at a great rate, how a masonic preacher got him to join the church and proceeded to explain how the said lodge was a benefit to, and helping to build up the church, but said, *"of course I do not pretend to know much about the Bible; that is not my business."* Exactly, and there are multitudes like him in the churches today. They do not make it their business to find out just what the Bible does teach, and not taking the trouble to learn for themselves, they depend for their teaching of the Scriptures upon preachers who, being unsanctified themselves, and in many instances bitterly oppose the teaching and preaching of that blessed Bible truth, are not either able to teach or explain honestly and correctly, what the Bible does say about holiness. and pure hearts and entire sanctification; consequently, "the blind leading the blind" they both

fall into the ditch and the word of God is misrepresented, slandered and maligned, and the "people perish for lack of knowledge."

But one thing is sure, the teaching of holiness, that "new doctrine" is as old as the epistles and the New Testament. John, Jude, Peter and Paul, all seem to have been badly affected, and he who thinks that the preaching of a complete deliverance from all sin is a new doctrine, is certainly inexcusably ignorant of what those men experienced and taught. And the preacher who fails to seek and obtain that precious blood-bought experience, and teach it and preach it to those who look upon him as their spiritual leader and guide, is certainly not in apostolic order, and he will learn in time, to his sorrow, that the declaration of God's word is true, that "without holiness no man shall see the Lord." (Heb. 12:14.)

CHAPTER III.

THE TEACHING OF JESUS.

Perhaps, in their days, the writers of the New Testament, especially Paul, who was very positive in his declarations, may have used much language that was purely figurative, so we will see what Jesus himself had to say. In St. John, the seventeenth chapter, we find the Son of God upon his knees. He tells the Father that he has "finished the work he gave him to do," and now there seems to be but one anxiety that fills his breast. *He is anxious concerning his disciples.* No human mind can read the seventeenth chapter of John's gospel and not see that the future for his disciples was the one all absorbing thought, as he pleads with the Father. He had given them the word that he had received, and *they had received* it. (ver. 8.) While he was with them he had kept them (ver. 12). He had given them the Father's word and the world had hated him (ver. 14). What a contradiction is this statement to

the lives of thousands of fashionable, high toned pleasure-seeking world-loving, godless, Christless, professing church members of this age, who, worldly-adorned, are plunging into the vortex of worldly amusements, theaters, card parties, dancing and mixing up in one great, seething mass of worldliness and pleasure. Even preachers, who pose as embassadors of the cross, and its suffering, dying bleeding victim enter into a common brotherhood in secret lodges and fraternities that are largely made up of men who curse and swear and take the very name of the suffering Son of God in vile blasphemy.

Men who have spurned the love of God and turned their backs upon the bleeding victim of Calvary's bloody brow, to laugh and sneer and scoff at those who dare to stand up for him, and the truth that he broke his heart and shed his blood to bring to this, a race of lost and judgment-bound humanity. We repeat; even preachers are making such unholy alliances, and still profess to be Christ's representatives. What a flat contradiction are these words of Jesus, of the lives of such men. "I have given them thy word, and the world hath hated them." And why?

"Because they are not of the world." Ah, *that* was the reason. Had they been of the world, "the world would love its own." He said, "Because ye are *not* of the world, but I have chosen you *out* of the world, therefore the world hath hated you." Men may palaver and endeavor to explain, make all the excuses they may, for their unholy alliances with worldly fraternities, but Jesus exposes their real condition, and unmasks the hypocrisy of their profession. Worldly fraternities seek for the fellowship and companionship of those of their own kind. "If ye were of the world the world would love its own." Exactly, "birds of a feather flock together." Each seek after their own kind. *Worldlings with worldlings,* but *saints with saints.*

"Come out from among them and be ye separate SAITH THE LORD, and touch not the unclean and I *will* receive you (will, future tense) (II. Cor. 6:17). "For it is a shame even to speak of those things which are done of them in secret" (Eph. 5:12). If ye come out, I will receive you, but if ye will love and fellowship the world, well, the world will love its own. If ye come out of the world the world will hate you

(Jno. 15:19). You can remain in and have the friendship of the world, but you cannot have Christ. "Ye adulterers and adulteresses know ye not that the friendship of the world is enmity with God? WHOSOEVER THEREFORE, "preachers or anybody else, man or woman, church member or not, "WHOSOEVER THEREFORE WILL BE A FRIEND OF THE WORLD IS THE ENEMY OF GOD." "They are not of the world *even as I am not of the world.*" These words were spoken by Jesus on his knees in prayer. Could He say as much for you, dear soul? Could Jesus tell the Father that in your regenerated state, you were not of the world even as He was not of the world? If you have been born from above, born of the Spirit, born of God, then you have become distinct and separate from the world; not simply a person who makes a profession of religion, but a new creature, a *new creation* has taken place. Old things having passed away, you are a "new creature," as separate and distinct from the world as Jesus was. And if you are not separate and distinct from the world you have not been "born from above." I care not what your profession or position may be. The proof that you are God's

child is that you are not of the world as Jesus was not of the world. Jesus said, "Straight is the gate and narrow is the way that leadeth unto life and few there be that find it." Straight the gate (repentance) which makes folks pay up their old back debts, confess their lies, take back what they have stolen, fix up their grudges, husbands confess their unfaithfulness to their wives, likewise the wives to their husbands, sons and daughters to their parents, and neighbors to neighbors. Yes, it IS a straight gate, and narrow is the way (of regeneration of being born from above) which leadeth unto LIFE. The sinner has no divine life. He is dead (void of life) in trespasses and in sins: must repent and turn away from all wrong and be regenerated *before* he can have life. Yes *it is* a straight gate and a narrow way; but when once he has passed through and over the way into life he is a *"new creature,"* separate and distinct and *not of the world.* Dear soul, I beg of you, do not read any further until you settle this question. Ask yourself the question now, am I not of the world as *He* my Lord, was not of the world? What a testimony that was of the disciples and for *them* and for *such* a com-

pany, on his knees, he prayed "FATHER SANCTIFY THEM." We have had this word *"hagiazo"* up for consideration before, and we learned that it meant to "set aside for a holy purpose and to *purify and make holy.*"

We have before stated, that the work of sanctification is begun when the soul is born from above, regenerated, or as we say, converted to God. That is when the setting aside for a holy purpose takes place. That this had been done for these disciples we have ample proof. This prayer for his disciples, he made in the evening, just a little while before he was arrested. It was made in the room where he ate his last supper with them, and as he finished that prayer he went forth over the brook Cedron into the garden, and was shortly arrested by the officers and led away. If the reader will turn back to the fifteenth chapter of John and sixteenth verse he will read of Jesus saying, "I have chosen you and ordained you, that ye should go and bring forth fruit." If that is not positive proof that they had been *"set aside for a holy purpose,"* then words have lost their meaning. But go back to the fifth verse, "I am the vine, *ye are the branches.*" Not ye are

going to be the branches, but ye are the branches. We do not see how any honest person can read the tenth chapter of Matt. down to the twenty-fourth verse and then argue that those men were not set aside for a holy purpose. No, they had been chosen out and set aside for the work Jesus called them to. Their sanctification had begun, but they were not pure, were not yet holy, and Jesus prayed to the Father that they might be sanctified, made pure and holy. It is astonishing that men, who call themselves the representatives of Christ on earth and whose professed business in life is to study and teach the word of God, and lead men and women out of darkness, death and damnation to light, life and salvation, cannot see this prayer of Jesus, for whom it was prayed, and their condition at the time it was prayed, i. e., not of the world, as Jesus was not of the world, and when others see it and begin to publish the glad tidings abroad, they begin to cry "fanaticism," or that "new doctrine." Sometimes we are met with the argument that it was for the disciples that Jesus prayed, that it was *only* for them. And when we hear it put forth, we smile and think of Paul's "unlearned member" coming

in, whom Dr. Strong calls an "ignoramus." When men are driven to such arguments to cover up their ignorance, we think they are certainly an object of pity. If they would but read the twentieth verse of this prayer, they would read of Jesus saying to the Father, "*Neither pray I for these alone,* BUT FOR THEM ALSO WHICH SHALL BELIEVE ON ME THROUGH THEIR WORD." Bless the dear Lord! He prayed that *all* who would believe in him through the words of the disciples might be sanctified; might be made pure and holy. That brings the experience down to every reader of the New Testament, if they will but meet the conditions. Scoffers and rejectors may call it a "new doctrine," but we see it to be the one concern of Jesus for his disciples and *for all who would believe on Him through their word.*

That Jesus did not wait until just before he was to be crucified to tell of this great blessing, but that he preached it, we also have abundant proof. Turn to Matthew 5:8, "Blessed are the *pure in heart,* for they shall see God." To be sanctified is to be made pure, and as it is of the heart, and not of the head, it is the heart that is to be made

pure. Jesus would not say a company of people were "blessed" that had no existence; and as he said the pure in heart were blessed, there *must* be a company of people somewhere that have pure hearts. They are not among the sinners, for all know that the sinner is anything but a pure-hearted being. They are not among those who *only* have been regenerated, for does not every man and woman who has experienced the "new birth" know, that although they have had such a wonderfully clear conversion, yet since that glad, happy day, they have found, and that to their sorrow, a "something" in their heart that was not like the "pure in heart?" They have found springing up again and again, a "something" that wanted them to become angry or fretful. Many times they have been attacked with a man-fearing spirit, a conscious lack of power, a "something" within them that, in so many ways, led them into doing or saying that which they should not have done or said, or leaving undone that which they should have done and to stand up and testify, or to go into their secret closet and thank Jesus for a pure heart, they know would be contrary to the truth or their experience. But as

Jesus said, the pure in heart were blessed, they must exist somewhere. It cannot be until they get to heaven are they to have pure hearts, for he speaks in both the present and future tense. They have not yet seen but as they *are* (present tense) pure in heart, they shall see (future tense) God. They are not among the unsaved, not among those only regenerated, and as they do exist before they go to heaven it must be in this present world, else the words of Jesus have no meaning.

Again, as long as carnality exists in the heart, that heart cannot be pure. Consequently, before having a pure heart, carnality must be destroyed, and as Jesus said, the pure in heart do exist and "are blessed" then we have positive proof from the lips of Jesus that carnality can be destroyed, and the folks that call the preaching of that blessed truth a "new doctrine," are either ignorant of these words of Jesus or else must absolutely refuse to believe that the Son of God spoke the truth. They are drawn to one or the other conclusion. Beloved, you can have a pure heart, you can be free from that dark, troublesome "something" that lies hidden in the depths of your breast, the subtle foe that when you least expect

it, it springs upon you and causes you to do those things that compel you, abashed, ashamed and humiliated, to hunt the secret place and there, crushed and heart-broken, come into the presence of the Saviour, whose cause you had so unintentionally misrepresented; and perhaps by your actions had caused others to sneer and to turn away from One who gave his heart's blood for their redemption; turn from him on account of what they saw in your life. Bless God! You can be free from it, for He proclaimed the glad tidings nearly two thousand years ago. It is not some newly hatched-up idea, not some "new fad," not a "new doctrine" as some have sneeringly remarked. It is as old as the apostles and their epistles. It is as old as the New Testament. It is as old as the days when Jesus walked the earth among men and said, "Blessed are the pure in heart, for they shall see God."

Before closing this chapter, there is one more thought which we feel should find an expression here. While it is the glorious privilege of the child of God to be free and to have a pure heart, yet there is another side to the proposition. Jesus said, "Blessed are the pure in heart, for THEY

shall see God." If only the pure in heart are to see him, what will be the consequences if you fail to get that kind of a heart. If your heart is unclean now, if that dark unclean something causes you trouble now, do you think you would be allowed an entrance beyond the gates of heaven with it still in you? "As the tree falls so it shall be." That devilish, dark "something" is not in your flesh, it is in your very nature; and if you pass out of this world or from this stage of action with it in your nature you will still have it in the life beyond. If it causes you to rebel and act not in accord with Jesus now, what would it do then? Do you think the pearly gates would swing open for you? Do you think you would be welcome to the "marriage supper of the Lamb" with something in your nature, that, if given opportunity, would make you a traitor to the Bridegroom? Can you imagine carnality in heaven? What will you do if you fail in this life to get a pure heart?

Some time ago we were conducting a meeting wherein a young woman was converted, and afterwards sought for a pure heart. Later on, in giving her testimony, she said, "A few nights ago I had a dream and thought I was going to heaven.

I arrayed myself in spotless white and was very careful that no speck of dirt or dust should be about my person or on my garments. And in that condition I knocked at the gate of heaven for admittance. When I had answered the query as to who it was that knocked, a voice replied, 'You cannot enter, as you are dirty and unclean!' I looked at my spotless garments which I had taken such precaution to have perfectly white and clean. Not a speck was on them and I knocked again. But the answer came, 'None but the pure enter here, and you are impure and unclean.' In my disappointment and sorrow I turned away, and going down the steep hill, I met an old crippled woman bent over with age. But trying to climb up the steep hill-side she would stumble and fall. I ran to help her up, and in my anxiety to assist her, forgot my own sorrow, and my spotless garments soon were all tattered, torn and soiled. Someway it did not seem to cause me any sorrow or worry, for I was so taken up with helping the old grandma up to the gate. When we arrived, the gate opened and I went in with her. But as we passed through, I heard a voice saying, 'It was not her clothes that were unclean, it was her

heart.' At that moment I awoke. I saw what it meant and resolved that at any cost I would have a clean heart."

We do not cite the above incident to give the reader the idea that he can get a clean heart by "good works," but simply to illustrate the fact that no matter what the outward life may be, the heart must be cleansed from all inward impurities before the soul can enter heaven. Such an experience can only be obtained through the precious blood of the Lamb.

Reader, it does not matter how straight and clean your outward life may be, nor how free from imperfections your conduct before the world or those who see your life. What about your heart life? Are you clean? Have you a pure heart? Jesus said, "Blessed are the pure in heart, for they shall see God." He said it. It is not a new doctrine, but as old as the teachings of the Son of God.

CHAPTER IV.

TEACHING OF THE HOLY PROPHETS.

When Zacharias was filled with the Holy Ghost, he prophesied and said that God had, through his holy prophets, promised great blessings for his people. (Luke 1:68-75.)

God's honor and man's greatest good are one and the same thing. Man is God's chiefest handiwork. He has fallen from that high and pure state in which he was created, to the level of devils. God has pledged that a Redeemer shall come, who will redeem man from "all iniquity and purify unto himself a peculiar people." (Titus 2:14.) God sent the Son for that purpose, and the greatest glory that can come to God is, that the Son should succeed in that work. The highest or greatest benefit that could come to man, is that he should be delivered from the bondage of sin and restored back to purity and holiness. No greater blessing could be conceived of in the mind of man. If he fails to find such a deliver-

ance, he is hopelessly and eternally shut away from God and heaven. Zacharias said that God had visited and *redeemed* his people. He knew of the coming of the *promised* Redeemer, "and hath raised up an horn of salvation for us in the house of his servant David, as he spake by the mouth of his '*holy prophets*' * * * that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear in HOLINESS AND RIGHTEOUSNESS before him, all the days of our life." We wish the reader to go back and read through the old Testament and see what those "holy prophets" had to say about the "holiness and righteousness" that Zacharias spoke of and which many Reverend D.D.'s and L.L.D.'s, together with their worldly, fashionable members, style as that "new doctrine," or that "holiness fad," the preaching of which, so they say, ought not to be allowed, for it "disturbs the church and causes divisions."

Turn to Malachi, the last of the minor prophets, the third chapter and third verse, "He shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi and purge them as gold and silver." We are told that the refiner of

silver would sit before the vessel containing the precious metal, and as it would be heated into liquid form, all that which was foreign, all the substance in it which was not silver would rise to the surface, and the refiner would skim it off and keep repeating the process until, when there were no impurities in the metal, nothing but pure silver, it would, like a mirror, reflect an image. That is, the refiner could see himself reflected in it.

Reader, God wants to cleanse away all impurities out of your heart and life until he can see himself reflected in you. Is not this what Paul meant when he wrote to the Ephesians, "Be ye imitators (*mimetece*) of God and walk as dear children?" (Eph. 5:1.)

Does not the child resemble the parent? Are you a child of God? Do you imitate your heavenly Father? Is there a striking likeness in your life to Him? Can he look down into that heart of thine and see his own image reflected there? If you will let him, he will purify your heart as a refiner and purifier of silver. Zacharias said that a "horn of salvation had been raised up in the house of David." In Zech. 13:1 we read, "There shall be a *fountain* opened to the house of David

and to the inhabitants of Jerusalem for sin and for uncleanness." While this prophecy no doubt has something to do with the Jews yet in the future, yet we would point out to the reader that Jesus came "of the house of David;" and through the fountain of his blood we are cleansed from *all sin.* (I Jno. 1:7.) This prophecy was uttered nearly five hundred years *before Christ came.* It looks like the "new doctrine" was getting somewhat older as we look up its record, does it not?

Let us turn to Ezek. 36 Chap. With the carnal mind in them, the children of Israel had again and again profaned the name of the Lord. They had gone out among other nations, and while still professing to be the "Lord's people," had not lived as they should, and God pointed it out to them. But he tells them that for his own name's sake he will bring them back and forgive them their sins and cleanse them. He will take them from among the heathen and make them free from their idols and give them a "new heart," and put a "new Spirit" within them. That is what God does for every soul that is "born from above" or "born of the Spirit." Then he says, "I will put my Spirit

within you and *cause you to walk in my statutes,* and ye shall keep my judgments and do them. I will also save you from *all your uncleannesses* (Ezek. 36:27-29). In the twenty-third verse he says, "And the heathen shall know that I am the Lord, when I shall be *sanctified in you* before their eyes."

I am wondering if those who call the preaching of the blessings here promised, a "new doctrine," have ever read this chapter. Queer, that men who have spent years in preparing to preach (?) have not been able to see it. I wonder what they studied most, Shakespeare, or that musty, dusty, out-of-date, behind-the-times, Old-Book that is called the Bible? I wonder how they spent their time, on their knees in prayer, or playing "quarter-back" or "left field" in the "bull-fight?" Anyway they rushed and locked horns and trampled over each other, until blood was flowing, like infuriated animals. Splendid opportunity that, to learn about the power of God to save men from all sin! Is it to be wondered that men with such a preparation, standing in our pulpits of to-day, make the churches spiritual cemeteries and dead-houses, instead of light houses and soul-saving

establishments? Is it any wonder that many of them are fast becoming lecture bureaus, playhouses and social clubs? Is it to be thought strange that preachers should find time to play golf and those same preachers not have time to pray with sin-burdened souls? Is it to be thought strange that instead of the cry of sin-sick souls ascending from the altar, the click of billiard balls should be heard beneath the church roof? Why should we put up our hands in holy horror when the shouts and testimonies of the redeemed should be too much of a demonstration, and grate too severely on the delicate nerves of the overworked (?) pastor, and the bowling alley be substituted instead?

You accuse me of overdrawing the picture and slandering the church? I tell you I am doing neither. But when a congregation of people, called a church, belonging to the same denomination or the church of my father, with the boast in her record that she was raised up by God to spread Scriptural holiness over the land, so declared by her founder, is pastored by men who, when men sin-sick and almost ready to take their lives knock at the parsonage door and make re-

quest for the pastor to pray with them, and he, with golf cap on the back of his head and a case of "caddies" slung over his shoulder, turns the poor, trembling, sin-burdened, life-desponding soul away with the excuse that he has not time, and that church sits down on and tries to squelch their testimony to the cleansing, sanctifying power of Jesus' blood, and forces out those who have found the very experience that that same preacher, with the bishop's hand on his head, declared that he believed in and was so earnestly groaning after, puts in a bowling alley, billiard and pool table under her roof, it is time that somebody was exposing the soul-deluding, soul-damning hell-trap, for such it is.

But a short time ago the writer of these lines, passing through one of our cities and hearing that a church of the same denomination as his father, had done such, could not believe it, and said, "I will go and disprove the assertion." In company with some friends, one of whom had gone to the pastor as stated above, we walked to the church, and on our reaching it, found the large stained windows all dark and silent. We might have been on the brink of despair and eter-

nal damnation, but there was no light beaming from its towers. But while we were yet several doors away, on the street, we could hear a heavy rumbling noise. Young men and boys were passing in and out of the basement door, which had a bright light burning overhead lighting up the entrance. We went in, and why not? Was not my father a preacher of the same denomination? Was not the church a good place for me to be? Did not my father preach the gospel from her pulpits here and there for over forty years? Were we not in the same grand old state and less than one hundred miles from the spot where we were born? We went in and found a bowling alley, billiard and pool table in full blast. We looked upon the walls which were bedecked with cards giving instructions and regulations for the games and the "price per cue" just as we had seen them many times on the walls of saloons. But the walls of those saloons were no less bare of Scripture texts than the walls of that church. What if we had squandered hundreds of dollars over billiard and pool tables? What if we had dodged behind another to keep our sorrowful white-headed father from seeing us as he had come into

the billiard parlor looking for his youngest son? Could he have risen from the grave on Friday evening of the fifteenth of last November, he would not have had to go to the saloon to have found us; *he could have found us in a bowling alley and billiard parlor in the lower part of a church of his own denomination.* We would not have needed to dodge behind another to keep him from seeing us for shame. Oh, no, the church had taken the shame away and put the billiard hall under her own roof. Is it any wonder that that church should kick out those who profess the blessing of holiness? Is it any wonder her pastor had time for golf, but none to pray with despairing men on the brink of hell? "Of course the Bible is such a new book (?) so lately printed and brought before the public and so few copies scattered here and there we must not expect that everybody should know just what it does teach. (?) But billiard tables and bowling alleys, of course they have been on hand so long and have proved to be such a blessing to the world, and especially young men; so many have been so blest and made happy by the rumbling of the balls and the tumbling down of the pins and the ex-

citement. Of course we should expect to have them in the church. They no doubt will allay the fears and quiet the sin-stricken conscience of those who love to play."

Just off the billiard room was a nice little reading room, and in the center a table covered with the world's best magazines, so that those who wait for a chance to play may sit and read soft, sentimental love stories and other light, exhilarating matter, so that if perchance from some street corner meeting there floated to their ears a warning to "flee the wrath to come," or some young man accidentally heard his old father and mother praying for him, he might resort hither to fill his mind on the contents of the worldly reading matter. Or, if it was not a crowded night and he had "the price," he might while away his time playing billiards, pool or ten pins. Perhaps it would lead him to mend his ways, but of course we must not expect that anyone would have the audacity to get on his knees in the bowling alley or use one of the billiard or pool tables for an altar, and cry to God to pardon his sins and save his soul from going down to a devil's hell? And then the preacher is so overworked he has no

time to see just what the Bible does say about sanctification and holiness, a pure heart and the blood of Jesus. Is it any wonder that such a preacher could not see holiness taught in the New Testament, or promised in the Old Testament? Could we wonder that either he or his people should call it a "new doctrine?" We could not express the feelings of sorrow that came over us as we walked away. Had it been a church (so-called) who denies the divinity of Christ, or reads her prayers instead of praying them, we would not have wondered, but in a church whose founder gave his life to the work of establishing holiness, and said, "She was raised up to spread Scriptural holiness over the land," and the church in which our father was saved, lived in, toiled and died, we cannot express our feelings of sorrow. It remains with us yet, and we have thought truly the proclamation of holiness would indeed be a "new doctrine" to those who attend there. And as for such a preacher, it would indeed be "new" to him. But bless God, it is not a new doctrine to thousands of happy hearts over the land, for they have proved it to be as old as God's word.

Again, in Jer. 33:8, "And I will cleanse them from all their iniquity—and I will pardon all their iniquities." Notice that iniquities (plural) was to be pardoned, but their iniquity (singular) was to be cleansed. We wonder if those who call that blessed work of cleansing a "new doctrine" have ever read that verse? We would suggest to the opposers of this blessed truth that they call the old prophet back to earth again and give him a good sound lecture about his advocating such a "new doctrine." And while they are in the business they might question God himself what he means by repeatedly *commanding his people* "TO BE HOLY." That the spreading of such a "new fad" causes dissension and trouble in the church, that the idea of men being cleansed from their inward defilements and "carnal natures" had no place in the preaching of to-day, that the world had made such progress and had lived so long that humanity had no need for such a gospel. True, He might have commanded Abraham to walk before him and be perfect (Gen. 17:1), but that was altogether out of the question now. To be sure he did say that "Noah was a just man and perfect in his generation," and that "Noah

walked with God"—but—it did not mean very much to walk with God those days. Besides, the standard was not so high then as it is now. True, we only read of Adam disobeying *once* until he was put outside the garden, and God talked with Cain the *one time* and he did not listen, and became a wanderer on the face of the earth as a consequence. Achan did covet but *one* Babylonish garment and was stoned to death, and the man only gathered up sticks *one* time on the Sabbath day and was also stoned to death. And the ten commandments have never *been changed,* but—well, the people nowadays would not stand for such preaching at all. The preachers have discovered that there is no hell but the grave. That John misrepresented the true state of affairs when he said there was a "lake of fire" (Rev. 20:14-15), and even Jesus did not mean what he said when he said that hell was where the "fire was never quenched" and the "worm dieth not," and "EVERY ONE SHALL BE SALTED WITH FIRE." (Mark 9:43-49.) So out with holiness and its professors and bring in the billiard and pool tables and bowling alleys. And the preachers are so overworked they must have time

to recuperate; must go out to golf, and sin-sick souls seeking someone to pray for them can go elsewhere for help, prayer and spiritual advice. "Like priest, like people," and the church becomes more worldly and the "people perish for lack of knowledge," live worldly, sinful lives, die as they live, and will wake up to curse the preacher who allowed them to perish, for accepting him as their guide they believed what he preached to them was the truth, and resting in fancied security believed they were saved. "Hell hath enlarged herself and opened her mouth without measure, and the multitudes descend into it." (Isa. 5:14.)

But here and there we find a small company who, hugging the old book to their bosom, have learned of its precious promises and meeting the conditions laid down therein, have tested the efficacy of the cleansing blood. Although despised by a pleasure-seeking, world-loving church, and in many cases denied the privilege of worshipping God in holiness and righteousness in the houses they have helped to erect; driven out to halls, store rooms or brush arbors with their garments unstained with sinful associations, they

have joyfully and patiently toiled on telling the "old, old story of Jesus and his love." Although falsely accused of advocating a "new doctrine" and misrepresented in many ways, they still shout the praise of Him who gave himself to free them from all sin. They catch the gleam of the bright day coming and sing from the depths of their souls, "I had rather be the least of them who are the Lord's alone, than wear a royal diadem and sit upon a throne." From Newfoundland's banks to Florida's keys, from Puget Sound to Old Mexico's shores, the holiness people have been praying and waiting, until from Maine to California, from the British provinces to the gulf, from Texas' western prairies to orange groves of Florida they catch the gleam of the coming morning, for God hath said, "I will not leave you comfortless (orphans marginal). *He is* going to provide a home, a mother for the holiness people; a place where undivided and unmolested, either by backslidden priests or tyrannical ecclesiastics, they can go out after the halt and the blind, the helpless and the hopeless; where they can invite sin-sick souls to Jesus' feet and provide for them shelter where they can sing and pray, and praise

and shout the glory of a Saviour who saves from "all sin" with a salvation as old as the "holy prophets of old."

CHAPTER V.

IN THE BEGINNING.

"But we are bound to give thanks alway to God for you brethren, beloved of the Lord, because God hath from the beginning, chosen you to salvation, through sanctification of the Spirit and belief of the truth. Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." (II Thes. 2:13-14.)

When the writer was a boy his parents moved from Illinois to western Iowa and settled on a farm. There was not a bush or tree of any decription upon the land and neighbors were few and far between. In our childish estimation the opportunity of going to town four miles away was a considerable journey, and to go with an elder brother to mill, ten miles away, and see the great waterwheel and wait for our grist to be ground generally consumed the greater part of two days. What a long journey it was. Later on, the railroad was built through an adjoining

county, and an elder brother prepared to move over and erect a building and open a store of general merchandise. We, being handy with carpenter tools, he sent for us to come over and assist in putting up the building. Fixing up a small bundle of clothing and slinging it on a stick across our shoulder, we started for town, four miles distant, where we were to meet the others, with horses and wagon, to take us some sixteen miles further to the place. As we trudged along the road we would meet some acquaintances, and in answer to their query as to where we were going, would reply, "Going south." Our world had suddenly expanded, and we had become a traveller to far-off places. In our sixteenth year, an uncle by marriage came along, and, with father's consent, we left our Iowa home for the far west. Across the rolling plains and prairies we found our way, until we came to a halt in far-off New Mexico, at that time many miles beyond the steel track of the locomotives. On our return home, how the boys gathered about us as we told of the great Rocky mountains, the Indians and the other things we had seen in our travels, and with open mouths would

drink in our description of the wonderful sights; and what desires were kindled to "go West" and become great travellers. Our world was getting larger. But in after years, after God had pardoned us of our sins and sanctified us, picked us up and set us to travelling, first over one state, then several states, then from coast to coast, and from far north in Canada, south to the Gulf, these United States grew very small. Then across the ocean and on to foreign lands he has sent us, until, at this writing, we have calls which, if answered, would take us around the globe, and this old world has grown much smaller. Is it so? No, only our horizon is expanding and we are getting a larger view of what existed long before we came on the field of action. Thus it is with many in spiritual matters. Their views are much circumscribed. This little ball of earth and water they are living upon is about all they have ever thought of. The thought, or fact, that this globe is a very small item or speck in God's great universe does not seem to have occurred to their minds. That it is but one, among a countless number of planets, they do not seem to realize. Astronomy informs us of many others, thousands

of times larger than the one on which we live. How many of them sin has had to do with, no human being knows. But we do know of one realm where sin entered, even before this one on which we lived had an existence. We are informed that the moon is two thousand, one hundred and sixty-five miles in diameter, and that it is two hundred and thirty-nine thousand miles distant from this earth. That the sun is eight hundred and fifty-three thousand miles in diameter, and in bulk one million, four hundred thousand times larger than the earth. That it is ninety-one million miles from the earth, and that there are thousands of other suns so far away we cannot see them. We can see about two thousand stars with the naked eye on a clear night, and the nearest fixed star is *nineteen billions* of miles from the earth. "Herschel calculated that in fifteen minutes, sixteen thousand stars crossed the field of his telescope when directed toward one point of the milky way."

When one begins to consider these things, this old world in which we are living begins to appear a very small affair in God's great universe. We have read that the moon is a burnt-up planet,

and that the sun is another burning up, but whether this be so or not, or whether sin had anything to do with their past, we do not know, but that sin did exist before this planet on which we live existed, we do know; and that God formulated a plan to do away with sin, before he made this world, we have ample proof. And away back there *from the beginning* he chose us to salvation through sanctification of the Spirit and belief of the truth. And when men so void of the plain teaching of the Scriptures call the doctrine of sanctification "a new doctrine or a fad," they simply expose their ignorance.

We would like to invite the reader to a careful reading of the text at the heading of this chapter. That old battle-scarred warrior was so taken up with the knowledge he had gained of the "mystery hid in the ages," that he was bound to give thanks always, because God had FROM THE BEGINNING chosen us to salvation through that wonderful plan, that makes us every whit whole. How his great heart was bounding in glad anticipation as he looked forward to the "glory we were to obtain through his gospel." Let us read it again, "But we are bound to give

thanks alway to God for you, brethren, beloved of the Lord, because God hath *from the beginning chosen you to salvation through sanctification of the Spirit,* and belief of the truth; whereunto he called you by our gospel to the obtaining of the glory of our Lord Jesus Christ." He had his eyes open to the truth. The scales had fallen and he counted the things of this world but "dung and dross," and in spite of "principalities and powers, perils by land and sea, false brethren, or life or death," he had set his eye on the prize and cried out, "None of these things move me," and counting his life not dear, he pressed his way toward the goal.

The reader will notice that this great salvation was arranged for *from the beginning,* and that way back there God chose us for it. That such a plan was arranged before this old world had its beginning, is very evident.

If the reader should think this an isolated passage on the subject, let him turn to the first chapter of Ephesians and begin at the third verse, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; accord-

ing as he hath *chosen us in him before the foundation of the world that we should be holy and without blame before him in love.*"

Two facts stand out very prominent in the text—first, "God hath chosen us to be holy," and secondly, THAT CHOICE WAS MADE BEFORE THE FOUNDATION OF THE WORLD. Let us try still another passage. Turn to 2 Timothy 1:8-9, "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God, who hath *saved us and called us with an holy calling;* not according to our works, but according *to his own purpose* and grace which was given us in Christ Jesus *before the world began.*" There is certainly food for serious thought for unprejudiced minds in these two verses. Turn to Hebrews, the second chapter, and read one of the most solemn exhortations in the Bible, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recom-

pense of reward, how shall we escape if we neglect so great salvation."

This great salvation can do nothing less than save us from sin, all sin, for it is sin we have fallen into. We are urged to "take heed" that we do not let this "great salvation" that saves us, "through sanctification of the Spirit," slip. For in so doing there is none other. It is to give heed and accept it and be saved from sin, or to let it slip or reject it and be lost forever.

We wish to call the attention of the reader to the words "from the beginning." No one can claim truthfully that we are advocating something new, for we have the oldest theme associated with the oldest text in the Bible. "From the beginning," says the apostle, we have been chosen to salvation through sanctification of the Spirit.

In former chapters we traced the teaching of this glorious truth through the New Testament, and way back through the Old, to where we heard God saying to Abraham, "Walk before me and be thou *perfect*." But we want the reader now to go back still farther. Our text says "*from* the beginning." Going back to the first sentence

in the Bible we read, "In the beginning," and remember that was at an age when there was no Bible, no man and no world.

"In the beginning God." Surely no one will charge us with a new doctrine now. Let the mind go back into the ages before time was. Time began with Adam, but before Adam was or before time was born, when angels were on probation, there existed the possibility to do wrong. Probation means "on trial." The very fact that the angels were on probation or trial, in itself proves that the possibility to do wrong existed at that time, else there could be no probation or power of choice. Righteousness when practiced is right-doing. Right-doing or righteousness practiced is a virtue. But could there be any virtue in right-doing unless there also existed the possibility to do wrong? There must of necessity be two courses to pursue; a choice to be made, or else there could be no trial, no probation. There is always the opposite. There is up and down, hot and cold, white and black, in and out, love and hate, and right and wrong, sin and holiness. If right-doing is a virtue, and there could be no virtue in doing right unless there also ex-

isted a possibility to do the opposite, which is wrong, then do we not find the possibility that would of itself, or in the very nature of the case, come into existence the moment agents were created and given the power of choice, or placed on probation? Or did not such a possibility exist even before angels were created? If God is self-existent and one of his attributes is righteousness, and righteousness when practiced a virtue, and there could be no virtue in right-doing unless there also existed the possibility to do wrong, then do we not find such a possibility existing even before angels were created? That such a possibility did exist when the angels were placed on probation we can see. That they were seduced by its stealthy, deadly existence we have the word of God. That in the very nature of things it would be impossible to create a free agent, or angels with the power of choice and place them anywhere in created space where such a possibility could not assail them or where it would be impossible for them to do wrong we can also understand. They would not need to do wrong. There was no power to compel them to do wrong, but the possibility to do wrong would exist the moment they were given

the power of choice. The possibility was there, though it would have no power over their pure and holy spirits unless they so chose. Away back there the arch-angel Lucifer the son of the morning, the Lightbearer of the skies, willfully and deliberately rebelled against the throne of God. As to whether he wished to usurp the throne or rebelled against it we are not now arguing. He with all the angels that followed him were cast out of heaven. In Isaiah 14:12 we read, "How art thou fallen from heaven, Oh, Lucifer, Son of the Morning."

When Jesus had sent out his disciples and they had returned to him saying, "Why Master, even the devils are subject unto us." He replied, "I beheld Satan as lightning fall from heaven." (Luke 11:17-18.) That many angels also fell we have ample proof in the sixth verse of Jude. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness (darkness the opposite to light) unto the judgment of the great day." Those fallen spirits are in darkness and make their home in the hearts of men.

When Jesus went over to Gadara, he met the

man in the tombs who was possessed with them, and they knew Jesus. They had been angelic spirits, once in heaven with him; and they not only recognized him, but they also knew he had power over them and they cried out saying, "What have we do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?" (Matt. 8:29). Ah, they knew what was in store for them, and right here may be a good time to ask some questions.

If that principle caused angels to rebel against God, what will it do in the heart of man? If it found its way into, and demonized angels, what will it do in the heart of a man wherein it finds a home? And if rather than have the damnable, rebellious thing in heaven, God would thrust out the Lightbearer the "Son of the Morning," who, by his desire to usurp or rebel against the throne of God, brought that principle into action or activity, and all they that followed him, do you think he would allow a human being to enter heaven with the peace-destroying thing in him? And, if men refuse to be freed from it, how and where will they stand in that "great day?" Backslidden preachers and holiness opposers had bet-

ter stop awhile and study their Bibles a little more closely and study the subject in the light of the coming judgment, and they will discover that the people who believe in and have entered into that blessed experience of Full Salvation that comes to the heart of God's children, through a complete consecration of their every ransomed power to him, an unflinching faith in the cleansing efficacy of his blood, have gotten hold of something more than a theory or some "new fad" lately sprung up.

There may be many who have experienced this precious cleansing who do not know much concerning the wisdom of the world, but one thing they know quite well, they have found the power that saves from sin and that will keep them out of hell. Lodge-joining, tobacco-soaked, men-pleasing and time-serving ecclesiastics may sneer and criticise all they choose; call the holiness people numb-skulls, know-nothings, and religious fanatics; but those same holiness people have found the road that goes in the opposite direction from eternal damnation and they are running from the storm. If an archangel met the wrath of Almighty God, and was forever banished from his presence, we wonder how those who oppose

the straight declarations of God's word regarding heart purity, will fare when they stand mute and naked in his presence? If, in the beginning God dealt so sternly with sin or those that rebelled against him and committed sin, it does not take a scholar, nor a philosopher to cipher out how he will deal with those who heard, and had an opportunity to be freed from that inward foe that wishes them to do wrong, but rejected the God given opportunity and spurned the plan and walked in darkness. Still another question looms up before us. If the principle of wrong-doing resulted in angels being cast out of heaven, if God would not have it inside the courts of his realm, I wonder what will become of the folks who do not believe that principle of wrong-doing, that inward foe that wishes them to do wrong is destroyed out of their heart *but is only suppressed?* If angels into whose hearts it had found its way could not suppress it, and thus be allowed to remain in heaven, how are human beings going to suppress it down here? Surely it would be as easy to suppress it in heaven as it would be on earth! If God was able to suppress it in the hearts of his subjects, or grant unto them the

power to suppress it why did he not do so with his angels and keep them in heaven? Surely, he loved them and his great love would not allow him to banish them away into eternal darkness, could he have done otherwise!

It appears that the apostle understood the situation when he wrote "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then, they that are carnally minded cannot please God." (Rom. 8:7-8.) The word *sarx* in the eighth verse translated flesh by King James' translators means carnally minded (see Strong's Greek dictionary). If these things be true, and who would dare say they are not true, we can see why God cast out the angels that fell. We feel like pressing the question, if God would cast out the angels rather than have it in heaven at all, what are those folks going to do who do not believe in having it eradicated from the heart? If the atonement was not to make us FREE FROM ALL SIN, what was it for? If the promise made to the first parents in the garden, of a Deliverer, was not to restore man back to purity and holiness of heart and life, what was it given for? If the blood of Jesus cannot

wash and make the heart perfectly clean from *all sin* how much sin can it cleanse from? Will someone kindly explain?

CHAPTER VI.

THE ORIGIN OF SIN, OR WHO MADE THE DEVIL

"Oh, the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments and his ways past finding out" (Rom. 11:33). Moses sang, "The Lord is a man of war. The Lord is his name." (Ex. 15:3.)

There could be no virtue in doing right unless there existed the possibility of doing wrong. That such a possibility existed in nature before angels fell, which made it possible for angels to fall, and that they did fall, we have seen in a former chapter. Hence, may we not say "The origin of sin." When Lucifer the Light-bearer, "The Son of the Morning" fell, he brought into life or activity the principle of wrong-doing which had never been in action before. There was no excuse for his doing wrong. While the possibility to do wrong existed yet there was no power or agent to compel him to do wrong. It was a willful and deliberate rebellion against God, and

in his rebellion or choice he brought into life and activity a principle that had heretofore not existed, but was brought into existence by his act. Turn to Isaiah 14:12 "How art thou fallen from heaven Oh, Lucifer, Son of the Morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit upon the mount of the congregation in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High." No doubt the above quotation primarily refers to Babylon and its king, yet its text clearly reveals it as a figure taken almost bodily from a tradition of the Jews as to the origin of the devil. Literally the king of Babylon could have no such ambition as the strength of the figure would imply. For he could neither exalt his throne above the stars nor be like the Most High. Hence it must have been at least a tradition of heavenly occurrences which Isaiah used. Lucifer became the father or instigator of all wrong-doing. In speaking of his fall Jesus said, "I beheld Satan fall as lightning from heaven." (Luke 10:18.) The principle of

wrong-doing and rebellion demonizing him, changed him from an archangel of light "The Son of the Morning," into a demon of night, the father of darkness and evil. Hence we have an answer to the query "Who made the devil and where did he come from?"

Such a traitor to the throne of God could not be allowed in heaven and he was cast out. The principle of rebellion and wrong-doing that he by his act against God had brought into life and activity, must be overcome and put down. If not, how long would it be before another archangel would be overcome by such a deadly foe and another rebellion brought on, another attack made on God's throne if that principle was allowed to go unchecked and unchallenged, to wreck and ruin all who would fall under its deadly power? The very throne of God would be in constant danger of another attack. The very surety and peace of God's domain *demanded* that the rebellion be put down. That peace and harmony had been broken by the rebellion raised, and that at any cost it must be forever subdued; that soul-destroying principle of wrong and rebellion must be destroyed, and its perpetrators forever banished

from God's domain and shut up in the confines of an endless eternity. The peace and holiness of God's universe demanded such action. Stupendous undertaking! What finite mind can grasp the requirements of such a task? If all of the armies that have made the earth tremble with their marching millions were marshalled in battle array, and with the fury and hate of frenzied passion flung against each other until the roar of belching cannons, the rattle of artillery, the crash of steel, cries of the wounded and the dying could be heard round the earth; if the moans of all the mothers robbed of their sons, wives of their husbands, and children of their fathers, by the death-dealing hand of relentless war could be heard from pole to pole; if every warrior who had gone down in the combined battles of this planet could rise from the dust, and in their ghastliness form a marching column that would belt the globe; and could we hear and see it all, even then our minds would fail to form a correct idea of the war and its cost, that God has undertaken to bring back peace, harmony and security in His universe.

When our country went to war with Spain,

there was much that caused our president to hesitate. When we think of the vast sums required for the war, battleships, armor, ammunition, uniforms, and last, but by no means least, the soldiers and their remuneration, knowing before hand that many would be killed in battle, homes emptied and mothers' hearts broken; while many would be sent home disfigured and maimed for life, can we wonder that the president hesitated until hesitation was no longer possible? All the cost of the combined wars of this earth, all the men killed in battle, all the broken hearts and homes, all the sorrows and sighs brought to the human family are but a faint realization of that vast war and its sorrows that was brought on by the rebellion in God's domain. What mind but the infinite could conceive of a plan of such magnitude, of such dimensions, of such power, so far reaching in its consequences, and at such a cost, and still retain the attributes of holiness and righteousness? To furnish equipment for such an undertaking meant the expenditure of unlimited resources. But it must be done. The peace, harmony and happiness of God's universe had been broken.

Lucifer had been followed in his rebellion, and angels had left their habitation (Jude 6). They had been turned to devils and demons. And so long as the subtle foe was left to go unchecked and unchallenged, not an angel or archangel was left safe or secure. Even the throne of God itself had been attacked and could be again, unless the rebellion was put down, and put down forever. The very peace and safety of God's domain demanded that, at any cost, the foe be eternally defeated. What would it mean? First of all, there must be a place or sphere where the battle could be fought out. Could it have been settled in heaven, it would have been so, but it could not be settled there. Hence, there must be a sphere created for the field of action where the contending forces might engage in mortal combat. Again, soldiers must be furnished for the awful conflict. It would mean oceans of blood to be shed, rivers of tears to flow, countless millions of hearts to be broken and an innumerable multitude to be banished into never-ending darkness. But the war must be had, the enemy must be overcome, the *peace of God's great universe was at stake*: the purity of every angel and archangel

was in danger. What an undertaking! To furnish the battlefield and they who would go to the battle; to create and expose agents to the dreadful, soul-contaminating influences of that unseen enemy, that secret, stealthy, deadly foe that had robbed angels of their glory and hurled them from the companionship of God into the blackness of an endless night. To place those agents where it could sieze and spend its fury upon them, and place them there without their choice of being thus placed, to expose them to its awful ravages and blighting influences, and at the same time give unto them the power of choice or of choosing what side they would take; and when they chose the wrong, to prepare a way for their return, remunerating them for their tears and sighs, their hardships and their losses, and banishing into eternal night those who would *willingly remain in the wrong*, and spurning the offers of mercy, refuse to return, and arrange it all so that the infinite God could still be held blameless; and to do it all knowing before hand that they would fall, who but an infinite God could conceive of such a plan? BUT THE PEACE AND SAFETY OF THE UNI-

VERSE DEMANDED SUCH AN UNDERTAKING. What stupendous effort, how finite minds would stagger and tremble at the suggestion of such proceedings! That such an undertaking was necessary for the perpetuation of the peace and purity of God's great domain, we have seen. That such a plan was formulated and is, at this very hour, being carried onward to consummation can be shown from the Old Book. All glory to him that sitteth upon the throne! No wonder David sang, "Be wise now therefore, oh ye kings; be instructed ye judges of the earth. Serve the Lord with fear and trembling." (Psalm 2:10-11.)

With such things in contemplation, we can join with that old hero of the cross who, getting a glimpse of the great undertaking of God's plan of redemption, cried out, "Oh, the depth of the riches both of the wisdom and knowledge of God. How unsearchable are his judgments and his ways past finding out. For who hath known the mind of God or who hath been his counselor, or who hath first given to him, and it shall be recompensed unto him again? For of him and through him, and to him, are all things: to whom be glory forever. Amen." (Rom. 11:33-36.)

Isaiah in his day said, "Who hath directed the Spirit of the Lord, or being his counselor hath taught him? With whom took he counsel and who instructed him, and taught him in the path of judgment, and taught him knowledge and showed to him the way of understanding?" (Isa. 40:13-14.) David said, "Thy righteousness is like the great mountains; thy judgments are a great deep." (Psa. 36:6.)

CHAPTER VII.

GENESIS I AND II, OR "LET THERE BE."

As men have wandered away from God, and lost sight of the leadings and teachings of the Holy Ghost, they have depended more and more upon the learning and knowledge of this world for their enlightenment. Paul wrote, "Hath not God made foolish the wisdom of this world?" (I Cor. 1:20.) "For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called." (I Cor. 1:26.) As men ignore the command of Jesus, they drift farther and farther from the truth. One cannot read of the last year of his ministry without noticing how much he had to say to his disciples about the Holy Ghost, and what he would do for them when he came unto them. He said, "I will pray the Father and he shall give you another Comforter, even the Spirit of truth whom the world cannot receive." It is impossible

for worldly minded people either in the pulpit or pew to receive him. (Jno. 14:16:17.)

Again, "But the Comforter, which is the Holy Ghost whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance whatsoever I have said unto you": (Jno. 14:26.) Howbeit when he the Spirit of truth is come, he will guide you into all truth, and he will show you things to come." (Jno. 16:13.) And the last command was tarry and *wait for his coming.* But few of the worldly educated clergy of this age and day know about the tarrying. They did not get their education in the school of Christ's sacrifice and suffering. They know but little of the all nights of prayer or the suffering of Gethsemane. The Holy Ghost has never found in their breast a heart washed white and pure by the precious, cleansing blood, so he has not come to abide with them and be their teacher.

Tarrying! They do not know what it means, and void of the instructions of that heavenly Teacher, they have gone to the wisdom of this world to learn of things supernatural. No wonder they have discovered that Jonah was not

swallowed by the whale, and that Adam was only a myth, hell only a figure of speech and that the human family sprang from monkeys. When one ponders over their ignorance of things spiritual and supernatural, he would be half inclined to believe that, so far as they themselves are concerned, they are right in their origin, if the Bible did not state that man was formed before monkeys.

We would like to ask the reader to stop and open his Bible and carefully read the first two chapters of Genesis. Oh, but says the unbeliever, "there are so many contradictions in those two chapters we cannot accept them. Of course we have been told that Moses wrote them at different times, but if they are inspired, as you Christians claim, there should not be such contradictory statements as are found all through them." But our reply is, that there are no contradictions in those chapters when they are properly understood. We frankly confess that we do not read and understand them as they are generally explained. If the first chapter is made to mean the bringing into actual existence, then may the unbeliever laugh and point out the contradictions,

and so far as we can see, wait in vain for a satisfactory answer. The first sentence reads, "In the beginning God." No human mind knows how much time those words may cover. It could be many thousands of years or even cycles of time. No one knows. The second verse says, "And the earth was *without form and void.*" We submit the fact that nothing could exist that was without form and void, *except as it would exist in the mind of its creator.* The ninth and tenth verses tell of the creation of the earth, and it took place or is placed in that period of time spoken of as the third day. "And God said, let the waters under the heaven be gathered together in one place, and let the dry land appear, and it was so. And God called the dry land earth: and the gathering together of the waters, called he seas, and God saw that it was good." Now, if this chapter means the bringing into actual existence, then at that particular time the earth *would be in existence.* Now, read the sixteenth verse, "And God made two great lights: the greater light to rule the day, and the lesser light to rule the night: he made the stars also." And this was said to have been created in that period of time given as

the *Fourth day.* Then, according to this statement, the stars were not created until *one day after the earth was created.* But God said to Job, the *"stars sang together when he laid the foundations of the earth."* Will somebody please explain how the stars could sing when they were not yet in existence? How could they sing if they did not come into existence until one day after the earth came into existence? It is the same word *"kowkab,"* translated "star," in both places. Read the eleventh verse, "And God said, let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth: and it was so." If that means the bringing into actual existence, how shall we understand the fourth and fifth verses of the second chapter, "These are the generations of the heavens and of the *earth, when* they were created *in the day* that the Lord God made the earth and the heavens. And every plant of the field, *before it was in the earth,* and every herb of the field *before it grew."* Mark closely, that it says *when* they were created, *before they grew or were in the earth.* Where could they have been? *Created,* but not yet in

the earth? There is only one place they could have been, and that was *in the mind of their Creator.* For nearly fifteen years we have read and looked upon the first chapter of Genesis and down to the close of the third verse of the second chapter, as legislative creation only. The Trinity in counsel legislating for a sphere and its equipments, wherein the great war of God could be carried on until the rebellion brought on by the fall of angels could be fought out and forever put down. Right against wrong and sin against holiness. Count the number of times the sentence is used, "let there be, spoken in the future tense formulating future action. *"Let there be."* And long afterwards, when Moses was recording it, he writes down, "And it was so." That is, it came into existence just as it had been thus planned; *it was so.* When congress convenes and it is decided to divide a certain state, making two out of the one, and when congress closes, it is said, "congress created a new state," which is true, only in that it has arranged for a new state to be formed. In its passing certain resolutions it created a new state, that is, decided to have a new state formed. When did the formation of the

new state take place? When the surveys would be made and the election would be held and a set of officers for each would take their places. *Then* the new state would be *formed,* though it had been created, legislatively, some time previous. That is exactly as we have read and understood the first two chapters of Genesis.

The third verse of the second chapter reads, "And God blessed the seventh day and sanctified it: Because that in that he rested from all his work which God CREATED TO MAKE." (Marginal reading.) And as Moses afterwards made a record of it he wrote down, "And it was so."

If the reader will notice, the word create does not occur in the second chapter after the fourth verse, where it speaks of things *before* they grew or were in the earth. The language changes to the word *formed,* the bringing into actual existence that which had been decided upon, created, or legislated for. To get a still clearer view of the matter, let the reader notice that in the first chapter and twenty-first verse the record reads, "And God created great whales and every living creature that moveth, which the waters brought

forth abundantly after their kind, and *every winged fowl after his kind.*" And it was in that period spoken of as the fifth day. Passing on to the twenty-first verse we read, "And God made the beast of the earth after his kind and cattle after their kind." Fowls created on the fifth day, and the animals first on the sixth day, and then we read that God created man.

Now, turn again to the second chapter, and in the seventh verse we read, "And God *formed* man of the dust of the ground," put him in the garden, and gave him command regarding the trees and their fruit. Then in the nineteenth verse we read, "And out of the ground the Lord God formed every *beast of the field* and *every fowl* of the air, and *brought them unto Adam to see what he would call them.*" According to the first chapter they were *created before* Adam, but according to the second chapter Adam was *formed* some time before they were formed. Quite a discrepancy in the two accounts, if the first chapter is made to mean the bringing into actual existence. Let the reader go back once more and he will find still greater discrepancies. In the first chapter and twenty-seventh verse, we

read, "So God created man in his own image; in the image of God created he him; *male and female created he them.*" If this first chapter means the bringing into actual existence, then man and woman were *both brought into existence at the same time.* But the second chapter very distinctively says man was *formed* first, then the beasts and fowls; and after they were brought to Adam and he named them, we are told. "But for Adam there was not found a helpmeet for him, and the Lord caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs and closed up the flesh thereof: and the rib which the Lord God had taken from man *builded* (margin) he a woman and brought her to man." Quite a contradiction, if the account given in the first chapter where they were created both at the same time, if that first chapter is made to mean the bringing into actual existence. We believe the first chapter and down to the close of the third verse of the second chapter to mean legislative creation, or, as we have stated, the Trinity in counsel, formulating plans for future action.

The idea of God planning for a sphere, or for the world as a battlefield, and all that was neces-

sary for the conflict can be seen in the sentence, "The Spirit of God *moved* upon the face of the waters." The word "moved" is translated from the Hebrew *rachaph,* and means *to brood.* Webster defines the verb brood "to sit on eggs," and immediately we get the idea of the parent bird brooding over her nest, and in due time the birdlings make their appearance. The brooding, or weeks of sitting on the eggs, must take place before they come into view. And in this sentence, the idea of prearrangement can be seen prior to the forming or the bringing to view the account of which is given in the second chapter of Genesis.

Again, the very word generation itself bears out such an interpretation. The first sentence of the fourth verse reads, "These are the *generations* of the heavens and of the earth, and every plant of the field before it was in the earth, and every herb before it grew." The word "generations" in this verse is translated from the Hebrew *toledah,* pronounced to-led-aw, to which Dr. Strong gives two meanings, *birth and generations.* Webster defines the word generation "as begetting." When is the child begotten? Not at

its birth, but some time previous to the birth. Exactly, and Moses wrote down, "These are the 'begettings' of the heavens and the earth—*and every plant of the field* BEFORE *it was in the earth and every herb* BEFORE *it grew.*" They were "begotten," *i. e.,* arranged for in the mind of God before they were brought into actual existence, or *formed,* as the record reads, beginning with the seventh of the second chapter. Hence, we see the double meaning of the word. They had been "begotten" in the first chapter and were born, or came into view or actual existence in the second chapter: or legislatively created in the first and formed in the second chapter.

In the twenty-sixth verse the record reads, "LET US make man in OUR image, showing someone speaking to another or more than one other. Jesus said, "We will come unto him and make *our* abode with him. (Jno. 14:23, 3.)

Another point we wish to call attention to is, the war-like preparations that were being made. One cannot read the Bible without getting the idea that a great conflict is on between the powers of good and the powers of wrong. How often we find God leading his people in battle against

their enemies throughout the Old Testament. In prophesying of the church Solomon wrote, "Who is she that looketh forth as the morning: fair as the moon, clear as the sun and *terrible as an army with banners.*" (Song of Sol. 6:10.) Paul speaks of Jesus as the "Captain of our salvation." (Heb. 2:10.) And who can read the nineteenth chapter of Revelation and not get a view of Jesus and the final defeat of his enemies? "And I saw heaven open and behold a white horse: and he that sat upon him was called Faithful and True, and in righteousness he doth judge and MAKE WAR. His eyes were as a flame of fire and on his head many crowns: and he had a name written that no man knew but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written KING OF KINGS

AND LORD OF LORDS. And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, come and gather yourselves together unto the supper of the great God: that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit on them and the flesh of all free and bond, both small and great. And I saw the beast and the kings of the earth, and *their armies gathered together to make war against* him that sat on the horse and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him with which he deceived them that had received the mark of the beast and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse which sword proceeded out of his mouth; and all the fowls were filled with their flesh." What a conflict! What an army and what a victory, and how complete! The enemy annihilated, wiped out, and the leaders of the opposition cast alive into a lake of fire

and brimstone, and the remnant slain and their bodies eaten by the fowls of the heavens.

A close reader will observe that the "sun" and "fowls" were adjuncts to the victorious army. Now read the first verse of the second chapter of Genesis, "Thus the heavens and the earth were finished and the HOST OF THEM." The word host is translated from the Hebrew word *tseba'ah,* pronounced tseb-aw-aw: "A mass of persons," "especially regularly organized for war" (an army), "a campaign," "battle," "company," "host," "service," "soldiers," "war-(fare)." (Strong's Hebrew dictionary.) Who can see anything else in the word but a mighty host *prepared for war.* That is exactly what God was doing and all creation was needed in that great conflict, the "War of the Ages," brought on by the rebellion in the skies. Everything from the sun to the fowls would be used in the struggle. What is it that the Psalmist said? "The heavens declare the glory of God and the firmament showeth his handiwork." (Ps. 19:1.) We have but to look about us and see the marvels of creation, to KNOW there is a mighty hand that rules the universe. No

wonder Paul wrote that God had manifested himself to the world so that "ALL WERE WITHOUT EXCUSE." (Rom. 1:19-20.) A look into the heavens on a starry night, and one is soon lost in wonder and is constrained to exclaim, surely the psalmist was right. "The heavens do show forth his handiwork!" All for service. Thus we have studied the first two chapters in Genesis: and in so doing all contradictions have disappeared. Thus we see the Almighty Triune God arranging for a world for a battlefield, and its inhabitants for the combatants, where the battle for the perpetual peace of his great universe could be fought out, the enemy conquered and overcome. They open with the words "In the beginning God," and standing before the apostles and elders at Jerusalem James declared, "KNOWN UNTO GOD ARE ALL HIS WORKS FROM THE BEGINNING OF THE WORLD." (Acts 15:18.) No thoughtful reader of the Bible can study its pages without perceiving that a plan had been laid for the destruction of sin, and for the everlasting happiness of those who would be freed from it. Dear reader, if you have not fallen in with the plan,

let me beg of you to lose no more time, but hasten to do so ere you close your eyes in slumber. God is unchangeable. The plan is being carried out, and at this moment the Spirit may be dealing with your soul for the last time. I plead with you, hurry to the blood that alone can bring you peace, purity and safety. Delay not lest you be found with that peace-destroying, soul-blighting, sin-loving, God-defying principle in your breast. It must be crucified and put to death. You must be a holy man, a holy woman, else when naked before the bar you stand, you will be found as one who has deliberately placed yourself in favor of sin, uncleanness, carnality and death. God help you.

CHAPTER VIII.

LAYING THE CORNER STONE OF THE WORLD.

"Known unto God are all his works from the beginning of the world." (Acts. 15:18.)

How often have we heard the assertion made that the devil broke into the garden of Eden and upset the work of God, and *then* God had to arrange some way for the human family to be restored. While we have not used the exact words, yet the above is the gist or meaning of much that we have heard concerning the origin of sin and the atonement. From the early days of our conversion we never felt that was the right explanation. We have already seen that sin existed before the world began, that angels fell, and that God planned that "we should be holy before the foundation of the world." Numerous are the perplexing questions that have arisen about the origin of sin, who made the devil and many other questions of like character. To some of these questions we have already given

an answer. In this chapter we wish to take an onward step and see the plan of procedure in dealing with this deadly foe that had been brought into life and activity by the willful choice of an archangel. We have seen that to have allowed that principle to exist as it was, the very throne of God would be in danger. Lucifer and his followers cast out, see God planning for the battle for its overthrow and destruction, and a real battle it surely is. But first of all, a sphere or battlefield must be prepared, where the contending forces, carnal and divine, might clash in deadly conflict, and the carnal be overcome by the spiritual, and the soldiers of righteousness have complete deliverance from, and everlasting victory over the enemy. Paul often speaks of it as the "mystery." In Colossians 1:26 he says, "The mystery which had been hid in the ages," and Peter says, "Which things the angels desire to look into." (I Pet. 1:12.) And can we wonder at their desire to know how God would handle that deadly foe that had disturbed their realm and robbed them of many of their companions?

In a former chapter we said that there were other planets before this one; whether those plan-

ets or spheres were or were not inhabited with intelligent beings, we have no positive proof. When God was speaking to Job he said, "Who is this that darkeneth counsel by words without knowledge? Gird up thy loins like a man: for I will demand of thee and answer me. Where wast thou *when I laid the foundations of the earth?* Declare if thou hast understanding. Who hath laid the measures thereof if thou knowest? Or who hath stretched a line upon it? Whereupon are the foundations fastened? Or who laid the cornerstone thereof? WHEN THE MORNING STARS SANG TOGETHER AND ALL THE SONS OF GOD SHOUTED FOR JOY." What can be seen more plain than that there were *morning stars to sing and sons of* God to shout when God was laying the foundation of the earth? No wonder the "angels desire to look into" what was being done. And if there were "Sons of God to shout" they must have some realm or place of existence or abode; and if there were stars to sing, they also must be in existence to sing. But it is the time of the laying of that corner-stone that God mentions to Job that we wish to examine at present. What finite mind

can conceive of that hour, the greatest corner-stone laying this universe ever knew? What a commotion such events have raised down here! The greatest men in the country must be secured: the president or king of the realm must be present; trowel of precious metal in hand, he steps forth surrounded by hosts of the leading men of the times; bands are ready to pour forth their sweetest strains; national anthems are placed in readiness, and as the moment arrives heads are bared and with a short speech he declares the meaning of the erection of the building and the purpose for which it is to be used.

Let us go back to creation's morn. The fiat had gone forth "LET THERE BE" from the counsel chambers of the Trinity. The foundation corner-stone was to be laid; the inhabitants of the city of God would be there; angels and archangels, seraphim and cherubim and Michael with all the princes of heaven; Gabriel with the trumpeters of the skies; the harpers from the sea of glass, and the shining, white-winged messengers of the courts of God's universe, surrounded by the myriads of that celestial realm would be gathered together for that momentous occasion.

Time had not been born, and the ages had shouted back to ages the glad tidings that from the counsel of the Triune God the fiat had gone forth, "LET THERE BE," AND "LET US." (Gen. 1.) A world was to be created, a planet where in deadly conflict the forces of God were to meet in open battle the forces of wrong. The enemy was to be given a fair and just opportunity. Ignorant of its seductive power, angels had gone down never more to rise, banished from their midst, the black darkness of eternal damnation had turned them, once shining, pure and white, singing the praises of their Creator, into black, blaspheming archdemons and devils, fighting against and cursing the God who gave them existence. A world was to be formed, and agencies or agents on and in which that seducing, damning principle would be developed and brought out of its hiding place into open battle. They would populate the planet; the opposing forces were to be placed in battle array; that silent, subtle enemy of righteousness was to be, with all who would willingly remain under its power overcome and banished to the dark abyss of eternal night. Momentous occasion! Such a

crisis the universe had never known. Hush! Hark! See! The great "I AM THAT I AM" stands forth; silence reigns unbroken even by the imperceptible movements of angels' wings. The universe stands still, and He that is to fling worlds and planets, suns and stars, from his finger-tips has something to declare. From the council chambers of the trinity a plan has been devised to cope with the deadly foe. The first sentence of the Bible says, "In the beginning God." What length of time is here meant we, finite minds, cannot fathom. How much space had been required to formulate and perfect the plan, to perfectly and justly meet all the requirements of that vast undertaking, no human mind can conceive. But perfected it had been and the declaration had gone ringing through the galleries of God's domain, "LET THERE BE." That plan was now to be made known to the inhabitants of that celestial realm. Stupendous plan! In that new world that was to be formed, agents were to be placed and subjected to the temptation and seducing power of the enemy. They would or could be overcome by it, but if they did go down the plan made it possible for them to

completely escape its power, *if they so chose,* and rise to heights of honor, glory and usefulness that even the angels themselves could not attain; usefulness that could only come through the knowledge gained by experience, not only for the world and age that they were to live and battle in, but in the ages that were to come. The "SON OF GOD" was to go to earth and teach them how to press the battle and how to conquer, lead the way, be their great commander, marshal and organize them and lead them to perfect deliverance from, and everlasting victory over the deadly foe. It would mean terrible suffering, but the Son was to be crowned with honor and glory. He would have to bear the insults and jeers of the opposing forces: be crucified by them, and allow them to even put him in the grave; but he was to burst the bands of the grave and come forth in power. The very power of the throne of heaven was to be given him, and he was to have the power to give eternal life unto those who would choose him for their commander. Through his suffering on the cruel cross of the enemy, he was to deliver and make clean all who would come to God by him. (Heb. 7:25.)

The Holy Ghost, the third person in the Trinity, was to be poured out upon all who would obey the divine commands of the Son, who was to endure the cross, despise the shame for the joy he would receive when he would return and sit by the Father's Throne. (Heb. 12:2.) Those who chose him were to become, by a supernatural birth, children of God, and joint heirs with the Son and be glorified together with him. (Rom. 8:17.) He was to be the ruler of the conquered territory, and they who would fight and suffer with him should also reign with him. (II Tim. 2:12.) For his part in the awful combat, the Son was to be crowned with honor and glory and be named "KING OF KINGS AND LORD OF LORDS." (Rev. 19:16.) And they who were made subject to this great foe, even without their being consulted in the matter, were, "by reason of him who thus planned, to be delivered from its bondage into the glorious liberty of the children of God" (Rom. 8:20-21), and the throne would be held unblamable and just. Every agent was to be given the power of choosing between the contending forces; and for them that would choose the right, joy, happiness and peace, with com-

plete deliverance from the foe, was to be given them, so they could "endure hardness as good soldiers." (II Tim. 2:3.) They were to be holy and without blame before God. All this was in the plan (Eph. 1:4), and thus arranged before the world had an existence. As the plan of almighty God for the destruction of their foe bursts upon the imagination of their celestial spirits, their pent up praises burst forth. Do you hear that mighty blast as Gabriel gives the signal? Heaven's corridors never heard that song before. That band of harpers had played, but they now have a new strain. That heavenly choir had sung, but now they sing a "new song," as angels and archangels join together with that gathered host. God said to Job, "The morning stars sang together and the Sons of God shouted for joy." And why not? That plan would place their enemy forever beyond the power to again disturb their purity or their peace.

If it should be asked what proof or Scripture we have for saying all the above was arranged for before hand, we reply that Jesus was the Lamb slain from the foundation of the world. (Rev. 13:8.) He was ordained for that work

before the foundation of the world. (I Pet. 1:19-20.) We have already cited so many passages proving this, that it is not necessary for us to spend much time on the question. If Jesus was the Lamb slain from the foundation of the world, it was because it was thus planned away back at that period. The thousands of bleeding, dying lambs on Jewish altars were all types or symbols of the "Lamb of God," whom John said came to "take away the sin of the world."

The Scriptures teach that the atonement was arranged for before the foundation of the world. If it was thus arranged, it was because God saw the need of it and thus planned. Away back before time was born it was all arranged for, and when the time would arrive for anything that would be needed, forth it would come. Solomon wrote, "There is nothing new under the sun." When Jesus was on earth he said, "A body hast thou prepared me." (Heb. 10:5.) The very body that Jesus wore when on earth was arranged for in the plan. There are new things coming into use constantly. They have been here since the world began, but man has but recently discovered them. Take electricity for an illus-

tration and the telephone, telegraph and wireless telegraphy go with it. We make it light our homes and draw our cars. And yet we are told by men of scientific minds that it is still in its infancy. No doubt that is all true so far as human knowledge of it is concerned, but we believe there has been electricity since the world began, but man has but recently discovered it. Before closing this chapter we wish to answer a question that no doubt has propounded itself to the mind of the reader, and that is, why does not God stop the awful conflict? Millions of souls are going down under the conflict. True, but we will answer the question by illustrating it. We are told that when the war of the rebellion between the North and the South was on, and the northern forces were cutting a wide swath through the South, that they wrote up to Mr. Lincoln asking him to call off his dogs of war, saying, "You are burning our cities, destroying our beautiful land and shooting down our sons; for God's sake stop the war." Mr. Lincoln replied, "I will put my name to any blank paper you send me; but there are two things I insist that you write above my name—first, free the negro; second, remain in the union." They refused to do either. "Then,"

said he, "the war will go on." The principle for which the struggle was over was thought to be worth more than all the cities and sons of the land. Just so in this mighty conflict. There is room in the universe for but one government, and that is God's government. Every sinner is a rebel at heart, a rebel by nature, against God's government. He has the principle of rebellion in him. It is called the "carnal mind," and in Rom. 8:7 it says that "the carnal mind is enmity against God and is not subject to the law of God." *That principle must be destroyed,* and this planet was made for a field of battle for that purpose, and the "fight is on." God hath no pleasure in the death of the wicked (Ezek. 18), and over and over hath he promised life and immortality to those who would lay down their arms of rebellion and submit to his government. But men are not all surrendering, so the war MUST GO ON until the enemy is overcome. God will conquer. The spiritual shall overcome the carnal. There is life everlasting to those who will surrender and allow God to destroy that principle that rebels against him; but death and everlasting death awaits those who will not. Reader, what side are you on?

CHAPTER IX.

THE ENEMY ENTRENCHED, OR, "OH, WRETCHED MAN THAT I AM." (ROM. 7:24.)

One needs but to read through the Old Testament to see how quickly the principle of wrong-doing developed. The first pair were created pure and holy, in the image of their Creator. Their humanity knew no sin, but was holy and without blame, and they walked and talked with God without fear. The principle of wrong-doing was pointed out to them, and they were informed that to "touch it was to die." They disobeyed, fear took possession of them and they hid themselves from the presence of the Lord. When they sinned they died. Webster informs us that dead means "void of life." They had been created human beings, but their humanity was clothed with the divine life or nature of their Creator. (Gen. 1:27.) When they disobeyed, the divine life took its flight back to the Giver and left them void (dead) of the divine. As a result of that

fall, the human family, springing from that pair, have come into existence void of the divine, but with the principle of wrong-doing deeply rooted in their human natures. That makes man a rebel by nature against God. Immediately they were promised that "the seed of woman should bruise the serpent's head." A Deliverer should come, he that would "destroy the works of the devil," and redeem fallen man back to God. It had all been thus arranged, "the Lamb of God slain from the foundation of the world." (Rev. 13:8.)

Believing in that promise, when she found she was to become a mother, Eve exclaimed, "I have gotten a man from the Lord!" (Gen. 4:1.) Alas! What a disappointment. Instead of a Saviour, she gave birth to a murderer, and the disappointments have never ceased and murderers continue to be born. Fond parents look down upon the form of their first-born with love, and look with great expectations to his future, when alas, by his own acts he shatters their hopes and dashes their cup of joy to the ground. That awful principle has found its way into the very nature of their darling, and tears and entreaties are of no avail. A fond mother's hair turns gray with sor-

row, and a loving, devoted wife may sit and wait through the long, lonely hours with her sick child, but the presence of him who, at the sacred shrine, promised to love and cherish her, is denied her, for, following the inclination of his own heart, he seeks his companions in sin.

Scarcely sixteen hundred years passes by from the placing the first pair, pure and spotless, in the garden, until in the sixth chapter of Genesis we read, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." The marginal reading says, "The Hebrew word signifieth not only imagination, but also the *purpose and desires.*" The entire trend was downward and away from God. The same principle which was manifested by angels when possessed with the principle of wrong-doing was manifested by the Antedeluvians. They were swept off the earth and the human family started again with the eight persons that were saved in the ark. That those living before the flood had opportunity, yes, were striven with to choose God, we have ample proof in the words, "My Spirit shall not always strive

with man." (Gen. 6:3.) That it was possible for them to have escaped the power of the enemy and to have pleased God, is proven by the fact recorded, "Enoch walked with God." (Gen. 5:24.) They could have done likewise had they so chosen. God is no respecter of persons, and if one man could walk with him and have his approval, all could do so if they would but meet the requirements. The human family was started again with the eight persons who were saved in the ark, but only one hundred years passed by and we find men organizing themselves against God and building a tower for a name. Again, God interferes, and in the confusion of tongues they were scattered abroad upon the earth. One hundred and twenty-six years afterward God called out Abram, and after a score of years of his wandering about, God said to him, "Walk before me and be thou perfect." (Gen. 17:1.) Should the reader believe that to be impossible, we would suggest that he take his penknife and cut out that verse from his Bible. We frankly confess we would not carry around a Bible that had statements in it we did not believe. We read that Abraham believed God. Would that all men at this day would do likewise.

Four hundred years later God called to Moses from the burning bush and said unto him, "I have seen the afflictions of my people which are in Egypt," and what a time he had to get Moses to obey and do as he commanded him. The man who lives in the back of the desert forty years without hearing from heaven is not very quick to obey God, nor do his bidding. And so on we can trace that soul-withering, God-defying principle all through the Old Testament. The Edenic age, bursting forth in all its divine beauty, closed with humanity an exile from its gate. The antideluvian age closed with storm and flood. The Abrahamic found its children slaves in the brick kilns of Egypt. With a high arm God brought them out, and at Sinai gave them a code of morals by which to live, and placed them in a land flowing with milk and honey. Those morals they would not keep; the law they would not obey; the Sabbath they desecrated and God's commands they spurned, until they were found captives in a strange land and their harps hung on the willows in Babylonian captivity. Again and again God interfered and brought them back. But how repeatedly they failed one cannot help but see by

reading the Old Testament. At its close they are found with a form of religion but no God in it. Rebelling against his commands, endeavoring to cheat him at every turn, God leaves them to their sins and for four hundred years the Bible is silent.

The Johanic and Messianic age was ushered in by the preaching of John the Baptist, but a backslidden church (the Jews), filled with that God-defying principle, refused to hear either.

It would seem that Isaiah had a vision of what was coming when he wrote, "Forasmuch as this people draw near me with their mouth and with their lips do honor me, but have removed their hearts far from me; and their fear toward me is taught by the precept of men." (Isa. 29:13.) Jesus said of them, "This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." (Math. 15:8-9.) That principle that raised a rebellion against God in heaven, caused men to rebel against the Son of God on earth. It had become firmly rooted deep down in their very natures,

taking control of their humanity and forcing it to obey its rebellious desires. With the fire flashing from Sinai's summit, God gave the law which said THOU SHALT; but with that sin-loving, God-defying thing deeply rooted in their very nature, guilty humanity cowed before the broken law like a truant scholar trembling before a stern schoolmaster. Paul struck at its very center when he cried, "When I would do good evil is present with me, for I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind and bringing me into captivity to the law of sin and death." (Rom. 7:21:23.) EXACTLY! That soul-damning principle had fastened itself away down in the very vitals of his humanity or nature, and in spite of his will power he was brought into captivity to it. It would reach its deadly hand up and, grasping his very nature, make him obey it in spite of his desire to do the will of God. Men may argue and talk about sin being in the human will, but it lies far deeper in the human heart than the will. Like the apostle Paul, thousands have *willed* to obey God. But that deadly, God-defying thing has again and

again robbed them of their power to perform and held them prisoners fast in its deadly toils. No wonder he cried out, "Oh, wretched man that I am, who shall deliver me from the body of this death?" But the apostle found a deliverer and shouted, "I thank God through Jesus Christ our Lord." Glory be to God! There was a deliverance. Its destruction had been planned for "from the beginning." The deadly, damnable, life-destroying enemy had fully developed and held him firmly in its grasp. It had mankind firmly in its power, but the deliverer came; One who had power to break its chains and set its captives free. Free, free, wonderfully free. "If the Son therefore shall make you free, ye shall be free indeed!" (Jno. 8:36.) No wonder Paul, nearly beside himself with gratitude and joy, shouted, "There is therefore now no condemnation to them which are in Christ Jesus; Who walk not after the flesh but after the Spirit. For the law of the Spirit of life in Christ Jesus hath *made me free* from the law of sin and death. For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the

flesh." We want the reader to notice that word flesh. It is translated from the Greek word *sarx*. Strong's Greek dictionary defines it as the "carnal mind" or "to be carnally-minded." Now read it again, "There is therefore now no condemnation to them that are in Christ Jesus who walk not after the flesh (not as the carnally minded) but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death (that body of death to which he had been bound). For, what the law could not do in that it was weak through the flesh," it could not free him because the carnal mind had control of his very nature, making him carnally minded and bringing his will into subjection to its power, so that he could not keep the law. Therefore it was weak and what it could not do, God sending his own Son (not *as* sin, but in the likeness of sinful flesh, as a human being, made, formed and fashioned as a man) and for sin (or as the margin reads by a sacrifice for sin) condemned sin in the flesh: condemned sin in the carnally-minded; condemned and put it to death, making him free from it. Is it any wonder that the old apostle should cry out, "There

is now no condemnation," and declare that through Jesus Christ he had been given his freedom? Bless God! The plan is proving efficacious and the victory was assured.

CHAPTER X.

TO BE CARNALLY MINDED IS DEATH. (ROM. 8:6.)

For four thousand years the human family had battled with that inborn enemy. Believing God's promise to send them a deliverer many had through faith put themselves on God's side. "Abraham believed in the Lord and he counted it to him for *righteousness.*" (Gen. 15:6.) In due time the Deliverer came to do what the law could not do, "make the comers thereunto perfect:" deliver men from that inward, inborn principle, while they were yet in their mortal bodies, and make them free indeed and every whit whole.

Dear reader, has he done this for you? Has he cleansed your heart from that peace-destroying, God-defying, inborn foe? Has that "old man" of sin been crucified, put to death? (Rom. 6:6.) That inborn principle that you have inherited from the fall away back in the garden? The Bible says it is called the "carnal mind," and says "*to be carnally-minded is death*:" "Be-

cause the carnal mind is enmity against God, for it is not subject to the law of God neither indeed can be. So then they that are carnally minded cannot please God." (Rom. 8:6-8.) We wish to call the reader's attention to the fact that the word *sarx* translated "carnally-minded" in the sixth verse is the same word that is translated "flesh" in the eighth verse, and that it means the same in both verses. The apostle states that they that are carnally-minded cannot please God and says *to be carnally-minded is death.* In the sixth chapter of Romans and the twenty-third verse he says, "The wages of sin is death." The Greek word from which the word death is translated is *thanatos.* We have never heard the meaning of that verse questioned. *"The wages of sin is death."* All seem to understand that it means to be everlastingly shut away from God in eternal darkness. Just so, and in the eighth verse of the eighth chapter of Romans it says, "To be carnally-minded is death," and it is the same word *thanatos,* and means the same, everlastingly shut away from God in eternal darkness. No wonder Paul cried out, "Who shall deliver me from the body of this death, *thanatos?"* God can pardon a

soul only of the sins committed. He cannot pardon something that is in the nature. It is not in the will of man, for Paul says, "To will is present with me, but how to perform that which is good I find not. I delight in the law of God after the inward man, but I see another law in my members warring against the law of my mind (or will), bringing me into captivity to the law of sin which is in my members." (Rom. 7:22-23.) We repeat, God can pardon us only of sins committed, wicked acts; but here is something, not an act but a principle buried way down deep in man's very nature, and beyond the reach of the brightest pardon God could bestow. It is in deadly opposition to God; not subject to his law, and means everlasting banishment from God for all who allow it to remain. It caused angels to rebel against him and it can never be allowed an entrance inside his realm. Through the cunning of a demonized archangel (the devil), it was planted in the very heart of man, but Jesus came to "destroy the work of the devil." (I Jno. 3:8.) That is what the apostle meant when he wrote, "Knowing this that our Old Man is crucified with him that the body of sin might be destroyed."

(Rom. 6:6.) The Greek word translated "destroy" is *luo,* which means "to loosen, break off, destroy, dissolve." The word from which dissolve is translated is *katargeo.* It means "to abolish, ceases, deliver, destroy, do away, to loose, bring to naught, vanish away, make void." (Strong's Greek dictionary of the New Testament.) Jesus came to dissolve, abolish, bring to naught, make void the work of the devil, *i. e.,* take the carnal mind out of your heart; not suppress it nor oppress it, but bring it to naught; to do away with it. As it is in your nature, he cannot pardon it. Consequently, if the work is to be done at all, it must be accomplished by some other method or means. To have it destroyed out of your heart means life everlasting; to not have it done means the loss of your regeneration, your final apostacy, your everlasting death and damnation.

John says that Jesus came to do it. Then man cannot do it. God would never send his Son all the way from heaven to do what man was able to do for himself. If archangels could have done it, this world, this battlefield would have never been called into existence. If angels could have

done it, the human family would not have been formed. But angels and archangels could not do it. So other plans were made. This world for a battlefield and the human family for the soldiers. Had man been able to do it, Jesus would not have come, but man could not. Thus, it was planned and arranged before either the earth or human family existed. It was arranged that Jesus was to come and do the work; that he should come and suffer, bleed and die, that through his blood we might be made "whiter than snow." Hence he is called "the Lamb slain from the foundation of the world." Angels could not, the law could not, man cannot by any manipulation of his will power. The grave leaves the tree as it falls. Death is an enemy and is the result of the human family falling into the clutches of that deadly foe. Man does not grow out of it, for the longer he grows the worse he becomes. Adam was started pure and holy in the garden and dies an exile from its gates. The human family is started again from one preacher and his three sons and in a short time they are in open rebellion against God. Again the one man is chosen, but Abraham's posterity proved to be

rebellious and stiffnecked. Finally, the whole nation is discarded and a new start is made by the Son of God choosing twelve men to build upon and one of them betrays him and another swears he does not know him, while the balance forsake him and flee for their own safety. He rises from the tomb and gathers the "little flock" together again and bids them tarry, and less than one-third obey his commands. Only a short time and a conniving, self-seeking, sensual priesthood has swallowed up the cause. A Martin Luther nails his protests to the church doors and flees for his life. Out of dead cold ritualism and formalism, a George Fox, a John Knox, or a Wesley rises and pours out the truth and a new era is begun. Where Luther stopped with his protests they started in, and this old globe shook under the sound of their blows. But today *their* posterity has ceased to protest and Christian protestantism and Pagan catholicism take each others hand and walk peacefully and contentedly side by side. The indulgences are still granted by chanting priests from amid their candle lighted altars, while on the other hand, the preachers are busy dissecting gnats, tracing man's origin

back to monkeys, getting much of their sermons from popular magazines and preaching on popular topics. The prayer meetings are but a meager handful of the membership; the class meeting has vanished, the cries of penitent souls around the altars or the shouts of the redeemed are seldom heard; and the world with its cards, dances, theaters, secret societies, gold-adorning and costly array, and in places, billiard and pool tables, and bowling alleys, have been brought in and holiness, or those who profess it, are sent to outside halls, back streets or brush arbors, until we have the spectacle of thousands of churches in this land who, by their own records, cannot show the conversion of one soul to God from one year's end to another. Surely, it does look like man was making some advance, but alas, it is not toward heart purity and holiness, not toward a freedom from the "carnal mind." The Devil does not care what men believe, think or try in their efforts to get rid of that coul-contaminating, God-hating, sin-loving, death-dealing, damning principle in their breast, so long as they remain away from the cleansing blood of the Christ of Calvary. He knows that Jesus, the Lamb slain

from the foundation of the world, is his only conqueror and that men can only find deliverance from inbred sin through faith in Jesus and the cleansing blood. He is perfectly willing for them to try any other way betwixt hell and heaven, and if he can but keep them from the blood, he knows their defeat is certain, and their damnation sure. To not find a deliverance means everlasting death, for God planned for a complete deliverance before the foundation of the world. He planned that we should be holy and without blame before him in love. Reader, you must take your choice. Which shall it be?

CHAPTER XI.

"IT IS WRITTEN," OR THE BATTLE IN THE WILDERNESS.

If the Morning Stars sang and the Sons of God shouted for joy when God laid the corner stone of this old planet, what a tumult of praise there must have been when Jesus stepped out and down from heaven's halls to walk the shores of this old world? He came to lead his soldiers to the battle, to lead them to certain victory and to show them how to conquer in every engagement and make them victors over their great enemies.

Oh, what a song the angels sang! Never had heaven's harps rang out such music! Never had that heavenly choir chanted such an anthem, and as down past moon and stars he comes, angels break over the walls of Jasper and accompany him to earth. A band of shepherds on Judean hills watching their flocks see the great dazzling splendor in yonder sky, and, as the light becomes brighter and brighter with the celestial, white-

winged multitude, they fain would flee in fear. But the "angel of the Lord said unto them, fear not; for, behold I bring you good tidings of great joy, which shall be to all the people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the Highest and on earth peace, goodwill toward men." (Luke 2:10-14.) They were a simple folk, and they believed, and it has been much the same ever since. It was the common people that heard him gladly. Not many of the rulers of this world, not many wise men after the flesh, not many mighty, not many noble are called.

There were a few wise men from the East who saw his star and when they turned from the road to Bethlehem to go to Jerusalem to see the king, they lost the star and found it not until they had again turned their faces toward Bethlehem. The wise men have been doing pretty much the same thing ever since. Some have

caught the gleam of the Day-dawn, but turned to the rulers and the "powers that be" and lost the light until they turned again to humble Bethlehem. That old story is oft repeated. But these wise men did what many have not done since. They, having found the child, DEPARTED BY ANOTHER WAY. Oh, if all the wise men from their day until this or even the wise men of this day and age would do as they did! Had they gone back to see the king, the child would have been slain, but they departed by another way. We repeat, if the wise men of this day would only follow their example. But, blessed be God! The child lives and is growing and under divine guidance will live to lead the army of the Lord to certain victory. We wish to call the attention of the reader to the fact that the plan which was laid before this old world had its beginning is working. Turn to Micah 5:2. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity." (Margin.) It was planned way back in the days of eternity

(before time was born) that he who should be the ruler of God's people, should be born at Bethlehem (house of bread) Ephratah (fruitfulness). Matthew wrote that the prophets had said, "He shall be called a Nazarene." (Matt. 2:23.) He came at a time when the old Jewish church was busy with her forms and modes of worship, sticklers for the letter of the law, but void of the spirit of it. Jesus said, "This people draweth nigh unto me with their mouth and honoreth me with their lips, but their heart is far from me." (Matt. 15:8.) He, the Nazarene, came forth from Bethlehem Ephratah, *i. e.,* the house of bread and fruitfulness to rule Israel. Though the "house of bread and fruitfulness" was little among the thousands of Judah, *yet it was the plan from the days of eternity.*

At twelve years, we find him in the temple asking and answering questions that the wise doctors of that day could not answer. John Baptist proclaimed, "I indeed baptize you with water unto repentance. but he that cometh after is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and fire." And down through the gathered

throng he comes, and John introduces him to this world by saying, "Behold the Lamb of God which taketh away the sin of the world." Bless God! He whom angels adored, he of whom the stars sang, he whom the prophets had long foretold had come, and the voice from heaven said, "This is my beloved Son in whom I am well pleased." (Matt. 3:17.) The fight is soon on, and back and forth the two great commanders surge yonder in the wilderness. Forty days and nights the conflict rages, and with all his devilish cunning the tempter pleads, "If thou be the Son of God command that these stones be made bread." When in open conflict with the Jews they marveled, saying, "How knoweth this man letters (*Margin, learning*) having never learned?" (Jno. 7:15.) "And when he was come into his own country and taught them in their synagogue insomuch that they were astonished and said, "Whence hath this man this wisdom and these mighty works?" (Matt. 13:54.) "And when he was come into the temple, the chief priests and elders of the people came unto him as he was teaching and said, "By what authority dost thou these things and who gave thee this authority?"

(Matt. 21:23.) "Then came the officers to the chief priests and Pharisees and they said unto them, why have ye not brought him? The officers answered, NEVER MAN SPAKE LIKE THIS MAN." (Jno. 7:45-46.) Frankly he told them that he came forth from God and spake the words that God gave him to speak; that long before Abraham was, he was with the Father. (Jno. 8:38, 58.) But they could not understand. Away back there in the council of the Trinity the plan had been made for the Son to come to this planet as the "Lamb slain from the foundation of the world." He came to *take away the sin of the world.*" Armed and equipped with the knowledge from above, he was ready for all the attacks of the enemy and met in open conflict, in deadly combat, the leader of sin and darkness and his lying insinuations, "If thou be the Son of God." IF, as though it were not so, implying a doubt about it. Ah, you archfiend of hell, you caught the first of the race with your damning doubts; you raised the question in the mind of Eve, but your ammunition is wasted this time. Here is the great Captain of our salvation. You cannot get one of your soul-damning doubts into that breast. Your day of defeat is at hand.

From Almighty God on Sinai's smoking summit, it had been handed over to the law-giver and he had written it down on tablets of stone (Deut. 8:3) and now face to face in conflict with the enemy, from the foundation of everlasting truth he replies, "IT IS WRITTEN, MAN SHALL NOT LIVE BY BREAD ALONE, BUT BY EVERY WORD THAT PROCEEDETH OUT OF THE MOUTH OF GOD." (Matt. 4:4.) God is a trinity, Father, Son and Holy Ghost. So is man a trinity, spirit, soul and body. When God rolled the dust together he builded the body and then breathed into his nostrils and man become a living soul. (Gen. 2:7.) The "spirit" is the man himself; the "soul" or heart is that with which he loves or hates, the seat of his affections, and the "body" is the house or temple in which the man's "spirit" dwells. The body requires food to sustain it, so does the spirit. The body lives on bread, grains and fruits, but the spirit, the man on the inside, cannot live on bread such as the body requires. He lives on the word of God, *i. e.,* "the bread of life" that proceedeth from the mouth of God. Jesus' human body could have been refreshed by bread,

but his spirit, in mortal combat with Satan, had to have the word of God to sustain him. Consequently, he *won his battles on the word of God.* May the reader learn to do likewise, and learn to lean and rest his soul's eternal welfare upon the word of God, and not upon the opinions of men.

Three times the archfiend returns to the attack and each time the Son replies with words that had come from the lips of God. He conquered and for three years he moved out and in among men proclaiming, "I am the light of the world! He that followeth me shall not walk in darkness but shall have the light of life." (Jno. 8:12.) When they accused him of falsely representing himself, he replied, "Which of you convinceth me of sin?" (Jno. 8:46.) The ingenuity of scheming priests backed by the powers of perdition was loosened against him, but he triumphed over all. No sin principle found a home in his heart and finally he proclaimed, "The prince of this world cometh and, HATH NOTHING IN ME." (Jno. 14:30.) When called before Pilate he was asked, "Art thou a king then?" Jesus answered, "Thou sayest that I am a king. TO THIS END WAS I BORN AND FOR THIS CAUSE

CAME I INTO THE WORLD THAT I SHOULD BEAR WITNESS TO THE TRUTH." (Jno. 18:37.) Bless God! He came to be a witness of the truth. He said, "I am the truth. TO THIS END WAS I BORN." Before he left the courts of the skies, he knew the part he was to take in the conflict. *"To this end was I born and for this cause came I into the world.* Every one that is of the truth heareth my voice." How much that sounds like "My sheep know my voice and a stranger they will not follow." He came to exemplify the truth. He said, "A body thou hast prepared for me." He came, and in a body of flesh and blood such as we live in today lived without sin. He challenged them to convict him of sin and they could not. And being without sin himself, he was able to deliver others. Sin is the only thing that makes man afraid to meet God. When God called to Adam he replied, *"I was afraid."* It is a consciousness of his sin that makes man afraid to go into the presence of his creator. But when that principle of wrong-doing has been washed away through faith in the cleansing blood of Christ, his heart is "perfected in love" and he

has no fear of the Judge on the great white throne. A child that consciously obeys a loving parent has no fear of meeting that parent. The child of God that has obeyed the call of his heavenly Father to holiness of heart and life (I Thes. 4:7) and, presenting his body a living sacrifice to God (Rom. 12:1-2) and has been cleansed from *all sin* (I Jno. 1:7) *has no fear.* Dear reader, if there is fear in your breast at the thought of meeting God at the judgment, it is because there is sin about you. "Herein is our love made perfect, that we may have boldness in the day of judgment; BECAUSE AS HE IS SO ARE WE IN THIS WORLD. There is no fear in love, but perfect love casteth out fear because fear hath torment. HE THAT FEARETH IS NOT MADE PERFECT IN LOVE." (I Jno. 4:17-18.) As Jesus lived free from sin, so do those who have been delivered from it. AS HE IS SO ARE WE. He came and lived on this earth and conquered the enemy in open conflict and opened the way for every follower of his to do likewise; and those who have found that freedom, that great salvation, are not afraid. But on the contrary, have willingly enlisted in the

war and their ALL is gladly, unhesitatingly with themselves, laid at his feet for service here in this life, or in the one to come. They make no choice. They gladly leave the choosing to their great Commander.

CHAPTER XII.

A PERFECT DELIVERER.

"Herein is our love made perfect that we may have boldness in the day of judgment." (I Jno. 4:17.)

When God created the first pair he gave them power to reproduce themselves, or, to bring forth other agents as themselves. Placed in an Eden of beauty, their only labor was to dress and keep it. The principle of wrong was pointed out to them, and they were informed that in the day they became partakers they would die. We have heard men sneer at the fall of Adam, as they said, by eating a mess of apples. Poor sin-benighted souls; so blinded by the enemy that they could not see that it was not the fruit they ate, but the principle involved in the eating. That principle, brought into activity by an archangel transformed him from an angel of light into a demon. Jesus called him Satan. In the book of Revelation he is spoken of as "that old serpent."

Being thrust out of heaven, with deadly hatred towards God, he became the leader of all wrong. No sooner was the first pair left to themselves, than with all his deadly cunning and devilishness he approached Eve in the garden and enticed her to eat of the forbidden fruit; caused the first pair to fall from their pure and holy state wherein they had been created. The divine image was lost, and in their fallen state our foreparents brought forth the human family.

In his letter to the church at Corinth Paul writes that "in Adam all die." (I Cor. 15:22.) In his letter to the church at Rome he says, "For as by one man's disobedience many were made sinners." (Rom. 5:19.) Thus we see the human family brought into existence void of the divine nature. That old archfiend, once an angel of light, but banished from God's presence, knew which of the twain to entice. He knew of the reproductive powers of the womb-man. Paul in his letter to Timothy wrote, "Adam was not deceived, but the woman (I Tim. 2:14), Eve, the mother of all living." (Gen. 3:20.) Truly he caught the entire human family when he caused her downfall. That old fiend was cunning, but

he knew not that through that fall, or, as a result of that fall, his kingdom would be brought to an end. That as a result of that fall from holiness and purity, to disobedience and carnality, agents would be supplied that would bring out from its hiding place that soul-damning principle, where it could be met, fought, crucified, killed and banished from God's domain, and eventually, with him and his followers, be locked up forever in the confines of an endless night. He knew not that from that womb would come one that should bruise his head; one who by being born of woman, would, by that birth, take upon himself the likeness of men, and with the nature of humanity, subject to temptation, know how to succor those tempted and tried. (Heb. 4:15.) That in causing their fall, he would cause his own power to fail and his kingdom to cease; for did not God know they would fall? The Bible plainly states, "known unto God are all his works from the beginning of the world." (Acts 15:18.) But see the wisdom and knowledge of God; before they did fall, before they could fall, before the existence of the world in which they were placed, he arranged for their

redemption and salvation. He arranged for them to come back to peace, purity and power and for them to return to places of usefulness that they might have never known but for the experience they would gain while in the enemy's power. See that man yonder, that drinking, brawling, fighting thug? But Jerry McAuley or a Hadley finds the power to snap the enemies' chain, and they accomplish what angels from heaven have never yet accomplished, nor what holiness fighting D.D.'s and worldly Ph. and LL.D.'s cannot do; turn drunkards to God by the hundred and back to more than pen can describe. God hath said, "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." (I Cor. 2:9.)

Did God know they would fall? We unhesitatingly reply, yes, and prepared for their redemption before they were yet formed. When that plan was perfected it embraced all that should have anything to do with it. God has to add nothing nor subtract anything. "Known unto him are all his works from the beginning of the world." Their remuneration was arranged

for, and in the garden to the first pair overcome was promised a Deliverer, "THE LAMB SLAIN BEFORE THE FOUNDATION OF THE WORLD." (I Pet. 1:20.)

> Oh, the Lamb, the bleeding Lamb!
> The Lamb of Calvary,
> The Lamb that was slain yet liveth again
> To intercede for me!

When Jesus came he said, "I must work the works of him that sent me." Again he cried, "Not my will but thy will be done," and in Hebrews we read of him saying, "Lo, I come to do thy will, oh God," and in that wonderful prayer to the Father he said, "I HAVE FINISHED THE WORK WHICH THOU GAVEST ME TO DO." It was all arranged for long before the Son of God came to earth. All that would be needed was legislated for in the councils of the Trinity, and when the time would arrive for its use, forth it would come and take its place in the "War of the Ages." Through the blood of the Lamb, God chose from the beginning to save men from sin "through sanctification of the Spirit and belief of the truth," and

through the gospel calls them to the obtaining of the glory that will come to all who follow and obey him. He has opened all the flood gates of divine mercy; he has put in action every agent or agency to arrest man's attention; he is sending his embassadors east, west, north and south in these latter days, with the declaration of the gospel that saves from *all sin,* whether it be an act or principle. He shows in living letters of truth that he can forgive and pardon the hardest cases, and can wash out and make "whiter than snow" a heart wherein that soul-destroying, sin-loving, peace-disturbing thing has been born. He has a thorough and perfect cure, and he arranged it to be so from the foundation of the world. He who calls the preaching of the destruction of sin in the heart a "new doctrine" is indeed a stranger to the teaching of the word of God. God did not arrange a partial cure to simply pardon the sins which that awful principle would cause humanity to commit and then turn them out with the soul-damning, God-hating thing still in there. No, indeed! Neither did he arrange for it to simply be suppressed. If angels in heaven could not keep it suppressed, what could poor humanity

do? Oh, my precious reader, if you have not had that carnal principle, that "bent to sinning," that "proneness to wander from the God you love," that twist in your nature, that peace-disturbing, man-fearing, God-defying thing removed this side the boundary line between this life and that which is to come, you need never expect it to be done over there. If it could have been destroyed in heaven it would have been. If it could, why did God allow Jesus Christ, His Son, to come into this world to suffer, bleed and die; to be spurned and spat upon and finally break his heart over a lost and ruined race? It could not be destroyed or defeated, then it must have a place wherein to develop itself, and this is the place. And though it has you in its power, come to the "Lamb that was slain from the foundation of the world, the Lamb which taketh away the sin of the world." Come to him who was dead but liveth again; to that fountain opened in the house of David for sin and uncleanness; to the blood that flowed down from Calvary's bloody brow, as her bleeding victim gave himself for his church, that he might "sanctify and cleanse it, that he might present to himself a

glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." Thank God! His blood can make the vilest clean.

Before closing this chapter we wish to answer a question that no doubt the reader will have thought of in connection with the statement that Adam was not deceived in the transgression. The Old Testament had many types and symbols that have a fulfillment in the New Testament. Adam, we might say, was a type of Christ, Eve a type of the church. Adam slept to bring his bride into existence, so Jesus slept (lay in the tomb) to bring his bride into existence. Adam's side was opened and that taken from him to build his bride; so Jesus' side was opened and the blood spilled whereby we are "born again." That part taken from Adam was not from his feet, that he might walk over her, nor from his head, that he should domineer over her, but from his side that he should love and cherish her. He said, "This is bone of my bone, and flesh of my flesh, and for this cause will a man leave father and mother and cleave unto his wife." Adam was not deceived (I Tim. 2:14), but out of his love for

her ate. He replied to God, "The woman whom thou gavest to be with me she gave me and I did eat." Not slurring the woman as some have triflingly remarked, but making a plain statement of the truth. "She gave me and I did eat," but in doing so, he carried out the type of the Second Adam from heaven who, out of his great love for his bride (the church), deliberately left heaven's splendor and came to earth, taking upon him our nature and gave himself for her. Paul said, "For this cause I bow my knees unto the Father of our Lord Jesus Christ; of whom the whole family in heaven and earth is named; that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man. That Christ may dwell in your hearts by faith, that ye, being rooted and *grounded in love,* may be able to comprehend with all saints what is the breadth and length and depth and height; and to know *the love of Christ which passeth knowledge,* that ye might be filled with all the fullness of God." (Eph. 3:14-19.) What kind of love was this of which he was writing, this love of Christ? Turn to Ephesians, fifth chapter and twenty-fifth verse, and read,

and you will see Adam's example carried out. "Husbands love your wives, even as *Christ also loved the church and gave himself for it.*" What for? *"That he might present it to himself a glorious church not having spot or wrinkle or any such thing, but that it should be holy and without blemish."* Dear reader, are you a member of his church? Have you been born from above? If so, have you sought and obtained this blessed experience that Jesus gave his life that you might have? Does his blood just now cleanse your regenerated heart from ALL SIN? You remember John said, "BECAUSE AS HE IS SO ARE WE." His humanity knew no sin. Are you like him? Has that carnal mind which you brought into this life with you when you were born of your mother been crucified, put to death, and cleansed out of that breast of thine, until, with all unrighteousness cleansed away, your humanity being free from it and perfected in love, you are like him? If not, how will you stand in the day of judgment? If God would not allow archangels to sit with him who had allowed such a principle of rebellion in their breast, does my reader think for one moment that God will be

more lenient with him? Would he risk another rebellion in his realm, especially when all provisions had been made, and that, too, at an uncountable cost? And that leads us to again consider that before the foundation of the world was laid, God chose that we should be holy. No matter how bright your conversion or with what supernatural power and demonstration it was attended, can you look into God's face and tell him that all your words, deeds and ambitions spring from a fountain of pure love in your heart; that you are a holy man or woman? Has your heart been so cleansed and delivered from all inward defilements that you could stand before him without blame in love? Do not the Scriptures teach very plainly that such a work, such a deliverance, was planned away back there when God was planning for the complete and everlasting overthrow of that principle which had robbed him of his angels and threatened the surety and safety of his throne? What will be the consequences if you, with your power of choice, deliberately choose *not* to be delivered from that principle in your nature that led you away and made you a rebel against God, causing you to enter the ranks

of the enemy and fight against the God in whose hand your breath lies? What can be the outcome of such a course when God, at such tremendous cost, arranged for your deliverance from that inward foe? What nonsense for you to say you do not know that he can deliver you! You know that he has all power. If he could fling planets into existence, could he not deliver you? Have you not this day and hour read in his word that he so chose for you to be presented to him holy and unblamable in love? And do you and will you run the risk of his disapproval? If you come into his presence with that within you which is against his will, what will be your doom? Turn again to Matthew 7:21 and read what Jesus said about such a course, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name (maybe gave testimony or even preached for years) and in thy name have cast out devils, and in thy name done many wonderful works?" Oh, the wonderful works that are going on these days! How much, alas, how very

much that is called church work has no tendency to lead men and women to salvation; how many sermons, great sermons, star-sermons, special sermons and sermons that brought those who preached them flattering applause from men, but where were the souls? If the salvation of souls be not the underlying foundation of all sermon-making, and if the leading of men and women to the Saviour who waits to save them from all sin be not the foundation of our professing for God, where, oh where is God glorified? How can we be living for God's glory and honor? How can we be doing his will if we sit idly by while souls are dropping into hell every hour, and we not doing our utmost to save them, or we so weak that we are unable to do anything to arouse them to a sense of their condition? May the blessed Spirit of God arouse and stir you to the responsibilities that rest upon you as a child of God.

Part II.

THE DESTRUCTION OF SIN.

CHAPTER XIII.

SAVED OR LOST, OR PROVISIONAL SANCTIFICATION.

"Follow peace with all men and holiness (R. V. sanctification), without which no man shall see the Lord." (*Heb.* 12:14.)

The word holiness in the text is translated from the Greek word *hagiasmos,* which is translated "sanctification," in the third verse of the fourth chapter of first Thessalonians, where Paul writes, *"This is the will of God your sanctification."* In the second epistle to the Thessalonians, second chapter and thirteenth verse, he says, "God hath from the beginning chosen you to salvation through sanctification (hagiasmos) of the Spirit and belief of the truth." It is translated sanctification in the revised, and also translated thus by Dr. Strong in his Greek dictionary of

the New Testament. Holiness is a state or condition, and sanctification is a work. That is, we are holy or have the experience of holiness because we have been sanctified wholly. Sanctification puts us into the state of holiness. No soul can be holy without being sanctified. The divine command is given all through the Bible, "Be ye holy for I am holy." No one can live with God who is not holy; consequently, the statement in the text becomes plain that unless we be made holy by being sanctified, we cannot see God. Webster tells us that the word sanctification means to "consecrate or set apart for a holy purpose and to make holy." The Bible plainly teaches that God planned and arranged for our sanctification, or that we might be holy "before the world began." Consequently, we are all, in the purpose of God, first, *provisionally sanctified.* In John, third chapter, we read, "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life; for God sent not his Son into the world to condemn the world, but that the world through him might be saved." That is, that through the Son, provision was made for

every one who would believe in him to be saved from everlasting death, to everlasting life. Paul wrote that God hath chosen us to salvation. Salvation means "that which saves us from or delivers from sin," and through Christ, God has provided for us a perfect deliverance from sin.

There is hardly a church in the land but what recognizes in their statements of doctrine, theology, or the writings of their leading men, that the remains of sin are in the heart after regeneration has taken place. We will make but one quotation, and that one from Wesley's sermon, "Sin in Believers." "Is there, then, sin in him that is in Christ? Does sin *remain* in one that believes in him? Is there any sin in them who are born of God, or are they wholly delivered from it? Let no one imagine this to be a question of mere curiosity; or that it is of little importance whether it be determined one way or the other. Rather it is a point of the utmost moment to every serious Christian: the resolving of which very nearly concerns both his present and eternal happiness. And yet, I do not know that it was ever controverted in the primitive church. Indeed, there was no room for disputing it, as

all Christians were agreed. And, so far as I have ever observed, the whole body of ancient Christians, who have left us anything in writing, declare with one voice that even believers in Christ, till they are "strong in the Lord and in the power of his might," have need to wrestle with flesh and blood, with an evil nature, as well as with principalities and powers. And herein our own church (as indeed in most points) exactly copies after the primitive; declaring in her ninth article, "Original sin is the corruption of the nature of every man whereby every man in his own nature is inclined to evil," so that the flesh is not subject to the law of God. And although there is no condemnation for them that believe, yet this lust of itself hath the nature of sin. Accordingly, believers are continually exhorted to watch against the flesh as well as the world and the devil. And to this agrees the constant experience of the children of God. While they feel the witness in themselves, they feel a will not wholly resigned to the will of God. They know they are in him, and yet find a heart ready to depart from him; a proneness to evil in many instances, and a backwardness to that which is good.

The contrary doctrine is wholly new; never heard of in the church of Christ from the time of his coming into the world till the time of Count Zinzendorf. And it is attended with the most fatal consequences. It cuts off all watching against our evil nature; against the Delilah which we are told is gone, though she is still lying in our bosom. It tears away the shield of weak believers, deprives them of their faith and so leaves them exposed to all the assaults of the world, the flesh and the devil." (Vol. I, PP. 108-115.) Then, when we are regenerated, the work of Jesus is not yet complete, in that we have not yet found a complete deliverance from all sin. We have found a pardon full and free from the sins which in the past we have committed, but a deliverance from that sin that "dwells within" we have not found. That we have been pardoned and set apart to no longer serve sin and the devil, but for the holy purpose of serving God, we know and feel; but to say we had found a deliverance from ALL sin and were now holy, or that we had a heart made pure and free from all sin, we dare not say; for, since we found pardon, have there not been times when we also felt uprisings and

stirrings in our hearts which were unholy and unlike God? And yet we read that God hath provided for us a salvation that will save us from all sin. Consequently, the text has a far greater meaning than just a pardon of our sins: that in the mind and purpose and plan of God for our redemption we were to find a perfect deliverance. That Jesus came to "destroy the works of the devil," and as all sin in this world is a result of the work of the devil, until it has all been completely destroyed out of our hearts, his work has not been accomplished. Yet on his knees he told the Father he had finished the work he had given him to do. He met all the requirements for our complete deliverance from sin, in that God had, through him, provisionally provided it for us. God, knowing all things, knew that the human family would fall under the tempter's power, and that they would go down in sin. But he arranged for the atonement before man was formed, "according as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love." (Eph. 1:4.) Jesus Christ came and suffered in our stead, dying on the cross for our

salvation. It was in the plan and through the love that God had toward us, and if we will not believe in him (in the power of his blood) to cleanse us from all sin, we defeat the object that God had in the plan for us in sending his Son into the world to suffer and to die. Again and again have we seen this take place. There are men to-day who, once called of God and in the ministry, came face to face with this very question; but refusing to believe and go on to the obtaining of that blessed experience of "holiness without which no man shall see the Lord," are to-day down and out. We know of some such cases where they have died, and that, too, unsaved. No soul, no matter how bright its conversion, can retain its communion with God and refuse to obey his commands. We are commanded to be holy. No person can refuse to seek the cleansing of his heart from all sin, when it has been shown to be the "will of God" concerning him, and retain his justification. Such persons will backslide and lose their souls, for the text says that "without holiness no man shall see the Lord." We have seen that the regenerate have not yet obtained that holiness, for the carnal

mind is yet in the heart of those who are regenerated. *We must be holy* to see God. Without being holy we cannot see him. To refuse to be cleansed from all sin means to lose our justification and miss heaven.

We were called to a town in an eastern state to hold a series of evangelistic meetings. In the place was a young woman with considerable talent, who moved in the best society of the place. She attended the meetings, got under conviction, and one night we led her to the altar as a seeker. She wept and prayed very earnestly, and after some time was wonderfully blest. Her face fairly shone with the new light that had come. Immediately returning to her seat she began pleading with her husband, who had rather scoffed at the idea of religion. He fell under conviction, and a few days later, after burning his infidel library, came to the altar, and as the clock on the wall pointed to midnight, he rose with a shining face, saying, "Mr. Williams, I believe that God saves me." Placing a Testament in his pocket he became quite zealous for God. The young wife gathered together a number of little children off the street into the Sun-

day School, forming them into a class and taking the oversight of them herself. We were called to hold a second meeting in the town and went. But she would neither attend nor allow her husband to do so. She came to one service and sat until we gave the invitation, when she arose with a face of deathly pallor, and motioning to her husband, left the meeting and would come no more. He came but twice, leaving as soon as we gave the altar call. Some time afterwards he was taken very sick, and being in the place we visited him and found her fighting the doctrine of a second work of grace. We got her on her knees at her husband's bedside and prayed with her, and warned her that if she was not careful she would grieve the Spirit and lose her soul. Some time afterwards we were to hold a third meeting and secured Dr. Carradine to assist in it. He came, but three days before the meeting opened she took her husband and went south to Florida and did not return until that meeting was over. A few days after their return I met the husband and said to him, "If your wife does not cease her way of acting she will damn her own soul and yours also." He turned pale, for he knew I was

a true friend and was speaking to him out of my heart. Some months passed. One Friday evening they were at a pleasure resort dancing. The following evening she complained of not feeling well. He telephoned for his mother who went to their home, and in putting her to bed she said, "Mother, I don't hate any one, do I?" She never spoke again. She grew rapidly worse, and the following day broke a blood vessel in her brain and died the next day. The funeral was held at the home of her parents, but God would allow no singing. No one could sing. There was not a note sung at that funeral. Her conversion was as bright as any I ever witnessed. For a time all went well. She fought the experience of a second work of grace. I talked with her and warned her. She lost all she had, backslid and went back to the world and died in that condition. I held a fourth meeting in the same community and her sad husband attended. One night a friend who was assisting in the meeting went and dealt with him about his condition. On returning to the altar I asked, "What did he say?" The reply was, "He said *If I believe the Bible, I must believe my wife is in hell.*" What does

the bible say? "God hath from the beginning chosen us to salvation through sanctification of the Spirit and belief of the truth." What do nearly all the churches say, either in their creeds, statements of doctrine, theology, or by the writings of their leading men? They say that the remains of sin are yet in the heart of the regenerate. What does Adam Clarke say? "We have an earthly, sensual and devilish nature," and, that it is not removed in regeneration. What is the text we are using? "That without holiness no man shall see the Lord." Beloved reader, God planned for the destruction of that earthly, sensual and devilish nature that you have inherited. He made all provision for its utter removal from thy heart. That work must be accomplished if you are to enter heaven. I pray that you may become an earnest seeker for a clean heart before you rest your head upon your pillow this night.

(a) finding fault with others, you must expect others to find fault with you

(b) Straighten up yourself, then you will have no time to straighten others. (True) Ans

CHAPTER XIV.

SAVED OR LOST, OR PARTIAL SANCTIFICATION.

"Follow peace with all men and holiness (R. V. Sanctification) without which no man shall see the Lord." (*Heb.* 12:14.)

One of the definitions of sanctification being "a setting apart for a holy purpose," we were *partially sanctified* when we were regenerated. Paul wrote to the Thessalonians that God had "chosen us to salvation through sanctification of the Spirit and belief of the truth." In his letter to the church at Ephesus he said, "Christ also loved the church and gave himself for it, that he might sanctify and cleanse it." The word church is from *ecclesia, ek,* out, and *kaleo,* to call. Therefore it means the "called out ones;" those who have heeded the Spirit's call and come out of their sins and worldliness, and given themselves to God. Turn to 2 Cor. 6:17 and you will read, "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the

unclean and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Our becoming sons and daughters of the Lord Almighty depends upon our coming out from the worldly, godless, sinful associates with whom we have associated and separating ourselves unto God. Brother, sister, you may weep and pray, sign cards and join an organization that goes by the name of a church but you can never become a member of the church for which Christ gave himself, until you come out and separate yourself from the unclean crowd with whom you have been running. You will have to say good-bye once and for all to that card-playing, dancing, theater-going, worldly, God-dishonoring, Christ-rejecting crowd, if you want to gain the smile and approval of God, or the salvation that he has prepared and planned for you. You cannot be friendly with the world and retain the friendship of God. Read the fourth verse of the fourth chapter of James, "*Whosoever therefore will be a friend of the world* IS *the enemy of God.*" That forever sounds the death-knell to your hopes of remaining in your secret lodge or worldly

club, and gaining God's salvation that he planned for you. In order to become his child, you must come out. Of course you have the power of choice and can remain in and go to hell with them if that will suit you better than to find the great salvation that God has provided for you. You are a free moral agent with the power of choice, and you can do as you choose. But Jesus said to Nicodemus, "EXCEPT A MAN BE BORN FROM ABOVE HE CANNOT SEE THE KINGDOM OF GOD." To be "born from above" into God's family means, that you will have to *first* "come out from among the unclean and have no fellowship with the world," and *then* he will receive you into his family and will be a Father unto you. Some preacher may tell you otherwise, but he will speak falsely and contrary to the word of God, and if you believe him in contradiction of these plain statements in the Scriptures, you will both be shut outside the Paradise of God. Heaven is a holy place, inhabited by holy angels, and ruled by a holy God, and in it are many mansions prepared for those who will be made holy by the great salvation that God has planned and prepared for us from the

foundation of the world, without which no man shall see the Lord. The "coming out from the world" *must* take place. The setting aside for a holy purpose *must* be done. God calls by his Spirit to turn from the world and come to him, and until that is done, there is no salvation for you. Sometime ago, we talked with a talented, educated young lady regarding her soul's salvation. She frankly said, "when I become a Christian I want to be a real Christian." On my inquiring of her what she meant by a "real Christian" she said, "I would neither dance, play cards, attend theaters, nor partake of wine at the suppers I attend. We assured her that true Christians, God's children, did none of those things. She replied, that when she became a Christian she would give them up, but said, "I move in a circle of society that does all of those things and I am not ready to stop doing them now." We plead with her but she said, "No I shall not give them up now." The meeting closed that night, and in less than two weeks following she died begging her ungodly, fashionable mother to pray for her. Among her last words were, "I am going to hell."

All sinful pursuits must be abandoned once and for all. Dear reader, you must decide; the war is on between sin and righteousness. Over six thousand years it has been raging. That rebellion, brought on in God's universe must be forever put down: and if you will not give up all sin and deliberately put yourself on God's side you will incur the wrath of the Almighty against you. The plan to destroy sin was arranged for away back in the beginning. That plan embraced the suffering and death of the Son of God, "who was foreordained before the foundation of the world," to come and redeem the human family back to God. (I Pet. 1:18-20.) There can be no change made in the plan. If it were necessary to make any changes, it would destroy the omniscience of God. "Known unto God are all his works."

Whatever your sins may be, give them up now and come to him who waits to save you. Your decision today may determine your eternal destiny.

We were conducting a series of meetings in an eastern state. The church building seating about eight hundred persons, was crowded to

the doors, nightly. Attending the meeting, was a hotel keeper and his little boy. The man was deeply interested and was pointed out to me from the pulpit. In his hotel he had a bar where liquor was freely sold. His real condition or just what it would cost him to find God did not seem to have dawned upon him. He came steadily until the last Saturday night, when business kept him from the service. That night, the little boy came to the altar and was blessedly converted. The next morning, as the little fellow came into the hotel office the father said, "Son, go in the room and serve those gentlemen at the bar." The child hesitated and the father said, "why don't you go and do as I tell you?" "Father, I can't:" "Why can't you?" "Yes you can." "No father, I cannot, I was converted last night and I promised Jesus I would not sell any more whiskey, and father, if you get converted you will have to put the bar out." The father looked at the boy in utter amazement for some moments, and then and there made his decision. "Go in and serve those guests" he cried. "Please, father, but I can't." "You can't do it? You'll turn Methodist Dominie, will you? We will see about it." And

stepping into another room, he returned with the long limber whip that he used in driving his mules and raising it said, "Go in and serve those guests." "Please, father, do not strike me," cried the boy. "I promised Jesus I would not sell any more whiskey." "You did it!" shouted the infuriated man and with it, he brought the whip a loud crack around the child's body. The little fellow screamed, "I promised Jesus I wouldn't." He struck him but twice before the traveling men who had been eye-witnesses to the whole transaction, rushed upon the inhuman parent and bearing him to the floor, wrenched the whip from his grasp threatening him if he struck the boy again. Every traveling man in that hotel left the place before breakfast, saying they would not remain under the roof. The meeting closed that night. That man deliberately counted the cost and decided *not* to obey God. Note the consequences. He lost the power to go to sleep and lost his appetite. He cared for no food and the drug the physician gave him, put him into delirium. He went to New York City but the specialist could not diagnose the case. He went to the Springs but could not go to sleep and wanted nothing to eat. He went home and went to bed and during

the forenoon of the day in which he died he said, "*Make my coffin out of pitch pine so that it will go snapping and cracking through hell, for I'll be there before you get my body in the box.*" HE DECIDED, and reader, you are going to do the same. DECIDE YOU WILL, either to give up your sin and seek God and be pardoned, born of the Spirit, born into the kingdom, thereby becoming partially sanctified or having the great work that God planned for your redemption before the world began, *begun in your soul* or, you will decide *not* to give up, and take sides against God Almighty and his Son in this great "War of the Ages" against sin, and finally be shut up in the lake of fire with the devil and his angels. May God help you to decide aright. The moment you turn from the world and meet God's conditions, he will pardon your sins, implant the divine nature, which was lost in the fall, back in your heart, write your name down in the Lamb's Book of life (the church register of the skies) and you will become a member of the church for which Jesus gave himself. Your sanctification, that he planned for "in the beginning" will have begun, and you will be partially sanctified in that sense or meaning of the term.

CHAPTER XV.

SAVED OR LOST OR PERSONAL SANCTIFICATION.

"Follow peace with all men and holiness (R. V. Sanctification) without which no man shall see the Lord." (*Heb.* 12.14.)

But there is a further meaning to the definition, to consecrate or set apart for a holy purpose, and that is what we may term our *personal sanctification.*

When the sinner turns from the world to God, he gives up his sins, his bad things, but when the child of God comes to be "sanctified wholly," he gives up his *good things.* That is, he consecrates them all to God. He has no sinful things to part with, for he gave them all up in order to be pardoned. He has no sins to confess, except the presence of that dark, "something" within his very nature that ever and anon, has wanted him to do what he knew as a child of God, he should not do, and it has wanted him to leave undone things, that, as a child of God, he knew he should

do. He has walked in all the light he received, thereby retaining his justification. As John Wesley says, "Such feel no condemnation" for they know and have the witness in their hearts that they are born of God. But being conscious of the indwelling sin, (not an act) in their very natures they go to God presenting their bodies a living sacrifice, holy, acceptable unto God, which is their reasonable service.

A body that is not sinful, a body whose sinful habits were all abandoned when seeking pardon. "Not conformed to this world." What a treacherous thing a carnal heart is. No wonder Jesus said "Out of the heart proceed evil thoughts, adulteries, fornications, murders—deceit, an evil eye, pride, etc." What a proud thing a carnal heart is. When Adam and Eve had sinned and discovered their naked condition, they tried to make aprons of leaves. After God gave them the promise of a Deliverer, he gave them coats of the skins of animals to hide their nakedness or a covering for them. Thus our clothing was given to us, as a mark of God's mercy in dealing with sin. But one has only to attend divine service on a Sunday morning to see how the human family

have turned the very clothing that was given for a covering of their nakedness, into idolatry and an occasion to display their carnality and pride.

We have the spectacle of thousands of those who profess to be God's children vieing with each other and endeavoring to follow the Devil's fashions. Go into the average church service and we meet those "fads and fashions" brought into the very house of God by those who make profession of being followers of the meek and lowly Nazarene. Followers of him who said, "The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head." Ask that same congregation for money to pay the expenses of the church, and they cry "too poor." So wordly measures must be resorted to, for the raising of money. Socials, festivals, ice-cream suppers, ungodly bazaars and the soup house are brought into the place and the house of God defamed and disgraced. When if that same congregation would lay aside the money spent for worldly and costly array and needless ornamentation of the gold, which is so plainly forbidden in the word of God, more money than needed would be in the treasury. But the carnal

heart is filled with pride and love of display and self, so the very covering that God gave to the human family to cover their shame is made a means of displaying their carnality and pride. Sometimes it is overdone, and in certain seasons of the year, in order to keep up with the fashions transported from the harlots of infidel Paris, as much covering as possible is *left off* and naked breasts and bare arms are seen everywhere, and clothing worn that can be seen through and worn in such a manner that the lines and contour of the body is exposed, which tends to arouse the baser passions in men and send them to the brothel, or plan the downfall of many a daughter of the land. For them to go to the brothel means for them to come back diseased, until the human family is beginning to rot. We lately held a meeting in one city of sixty thousand population. The minister whom we were assisting, told us that a resident physician had informed him that there were ten thousand cases of venereal diseases in that one city. One out of every six of its entire population. What will the harvest be from those ten thousand in the next twenty years, and how much of it comes from the way women of the

land, both in and out of the churches attire themselves, and when some faithful servant of God, comes along preaching these truths how many toss their proud heads and curl the lip of scorn. Even among the ministry, many, who catering to their worldly carnal members blandly proclaim *"it does not matter what you wear."* The preacher who does so is either grossly ignorant of the plain statements of God's word to the contrary, or is himself so carnal that he cannot understand the word of God. See Isaiah 3:16-24. I Tim. 2:9, also I Pet. 3:1-3. BE NOT CONFORMED TO THIS WORLD, Paul wrote in the twelfth chapter of Romans. Oh, the conforming to the world by many who profess to be God's children. In his notes on I Tim. 3:9 John Wesley says, *"With sobriety*—which (in St. Paul sense) is the virtue which governs our whole life according to true wisdom: *not with curled hair; not with gold;*—worn by way of ornament; *not with pearls,* jewels of any kind, a part is put for the whole: *not with costly raiment*—these four are expressly forbidden by name, to all women, here is no exception *professing godliness*—and no art of man can reconcile with Christian profession, the will-

ful violation of an expressed command." In his notes on the first four verses of the third chapter of first Peter he says, "Three things are here expressly forbidden, curling the hair, wearing gold by way of ornament and putting on costly and gay apparel. These therefore ought never to be allowed, much less defended, by Christians. *The hidden man of the heart*—complete inward holiness which implies a meek and quiet spirit. A meek spirit gives no trouble willingly to any: a quiet spirit bears all wrong without being troubled: *In the sight of God,* who looks at the heart, all superfluity of dress contributes more to pride and anger than is generally supposed. The apostle seems to have his eye to this by substituting meekness and quietness in the ornaments he forbids. 'I do not regard these things' is often said by those whose hearts are wrapped in them. But offer to take them away, and you touch the very idol of their soul. Some indeed only dress elegantly that they may be looked on: that is, they squander away their Lord's talent to gain applause: thus making sin to beget sin and then plead one in excuse for the other."

Will all Methodists and believers in John Wesley and his preaching kindly take notice to the

above quotation which I have copied from his notes on the New Testament, which I have open before me? I wonder if he would recognize the average Methodist congregation as Christians belonging to the church, he helped to raise up, as he said, to *"spread Scriptural holiness over these lands,"* were he to come to earth in this the year of our Lord 1909? I wonder what Mr. Wesley would say to those Methodist preachers of today, who, blandly tell their people "that it does not matter what they wear" and who themselves flash gold rings upon their fingers from the pulpit and the golden seal of some secret lodge upon their watch chains? What did Wesley say? *"Not with gold worn by way of adornment, not with pearls, jewels of any kind, not with costly raiment,* THESE FOUR ARE EXPRESSLY FORBIDDEN BY NAME—AND NO ART OF MAN CAN RECONCILE WITH CHRISTIAN PROFESSION, THE WILLFUL VIOLATION OF AN EXPRESSED COMMAND. Notes of I Tim. 3:9. *All superfluity of dress contributes more to pride and anger than is generally supposed, but offer to take them away and you touch the very idol of their soul."* (notes on I Pet. 3:4.)

We wonder how many pulpits of that great denomination would be open to Mr. Wesley today, were he to come back and preach like that! Yes, and we also wonder if his preaching would not be "calculated to upset some not thoroughly established" and would be counted or considered as "destructive instead of constructive." We wonder if he would not be reported as a "great preacher but not safe" by some of his brethren, were he to return and preach like that today.

He, who preaches thus today, may be counted narrow and radical but it seems he is in pretty good company anyway.

"BE NOT CONFORMED TO THIS WORLD," thundered the apostle, to the Romans, "but be ye transformed by the renewing of your minds." If, "not being conformed to the world" is a sign that the mind has been renewed, then *being* conformed to this world must be a sign that *the mind has not been renewed.* If such be the case, and the word of God speaks in a way that leaves no room for doubt, then there are a multitude of folks making great pretentions to religion, who are a long distance from it. Also a considerable number who profess a

high state of grace, are professing something they do not have, for one has only to look at them to see their worldly conformity in grand display on dress parade. Folks may say what they choose, but if we sail across the sea of time we must go by the chart, if we expect to keep off the rocks and reach the harbor in safety. The Bible is the Christian's chart and it says, "Be not conformed to this world, but be ye transformed by the renewing of your minds that ye may prove what is that good and acceptable and perfect will of God."

The believer, seeking to be sanctified wholly must thus come before the Lord. He presents his body a living sacrifice; not a dead one but a living sacrifice, holy, not conformed to the world. Feet that once led him in the way of sin but now redeemed, he consecrates them to his Lord saying from his heart, "I'll go where you want me to go dear Lord over mountain or plain or sea," and *only* where you want me to go. He brings his hands, once delving in sinful and worldly things, but now hands that have been redeemed and stripped of the forbidden things he cries, "I'll do what you want me to do, and *not* do what your

word says I must not do." But some reply, "The people have not light on these things and they do not know any better, all to which we reply, if such persons carefully read their Bibles they can hardly help seeing how plain the word speaks on those lines and, again, *it is the business* of those who teach and preach the gospel that saves from sin, to teach and preach the *word of God* instead of their own ideas, so that those listening to them may receive light and knowledge regarding the regulating of their lives and habits. If such teachers have no light or conscience on those things, then let them remain quiet and not either publicly or privately, contradict the plain statements of God's word when it has been faithfully proclaimed.

God has ordained that men shall be saved by the preaching of the gospel, and when it has been faithfully proclaimed, men will do well *not* to undertake to pull it down or make it mean anything less than what it plainly states. Wesley says, *"No art of man can reconcile with Christian profession the willful violation of an express command."* He says the four things enumerated by the writers of the epistles, *i. e.*, not with gold

worn by way of adornment; not with pearls—jewels of any kind; not with costly raiment, are EXPRESSED COMMANDS. What then will be the consequences entailed upon those so doing? We positively know of such being done, *i. e.,* those who call themselves teachers and preachers contradicting the statements that have been faithfully proclaimed that those *four things* spoken of in the Scriptures, were unlawful to a child of God, and when those who, in spite of their profession, but whose persons were adorned in a worldly manner, went to those teachers they told them that it was neither wrong nor contrary to the meaning of those Scriptures. *We believe exactly* as Mr. Wesley says. Further, we would hate to be in the place of those teachers at the day of final reckoning. We would prefer the plain word of God to all others, no matter what their position in life. Again, when souls are honestly seeking to be cleansed from *all sin,* the blessed Holy Spirit is very true to the seeker, and especially will this be so where the seeker is at all familiar with the Bible.

Some years ago, there came to the altar seeking for a clean heart the wife of a presiding elder.

We had said nothing concerning worldly adornments. The good sister had two or three rings on her fingers and a very stylish Easter hat. She had quite a struggle for some time, but finally, we observed that she was holding the hand that held the rings tightly with the other hand, and the tears were running in small streams down her cheeks. She burst out sobbing aloud and began pulling off the rings and throwing them on the floor. After that operation was over, she had another spell of seeking. Nothing was said to her, nor mention made of adornments. Then, we observed a look of sheer desperation coming over her face when all at once, both hands flew to her hat and the pins that held that Easter *idol* began going in all directions, to be followed by the hat that was sent across the platform something akin to a cart wheel. It had scarcely landed on the floor at the end when a wave of glory landed in her soul. Such a face, such transformation, and accomplished so suddenly that it took a few moments for the good lady to really come to herself and realize that the blessing her poor heart had so long cried for was at last hers, and that she really was sanctified.

At another time, a beautiful young lady quite stylishly attired, and a member of the Episcopalian church, attended the meeting for several days. We do not remember that anything was said regarding personal adornment, but we noticed that at this particular time she was in tears, and during the altar service, we stepped to her side and urged her to seek the Lord. Bitterly weeping, she went to the altar, and after quite a struggle said, "yes Lord," and the tears on her face were immediately turned to diamonds in appearance. The work was done and she returned to evening service but minus the stylish clothing worn at the morning service, nor has it ever been worn since. She became a useful worker and has been owned and blest of God, and been a blessing to many. That was sixteen years ago. Less than two months from the penning of these words, she sat in the audience where we were preaching, her face radiant with the glow that was burning from the altar of her heart. Simple and plain, but shining and radiant, she came to us at the close testifying, that the blood still cleansed her heart from all sin.

But simply putting off worldly adornments is

not all the seeker of a clean heart must do. In presenting his body a living sacrifice, he consecrates all his time, present and future; all he now possesses or may ever possess; all he is or ever may be, friends, time and earthly store; his friends, with all they may or may not say or think; his reputation, and every moment of time from then on to his dying hour, not to be his own master, nor to have a desire for his own way, not to own and possess anything except that which he can use and handle for the honor and glory of his Lord and Saviour; and then, only own and use it as a servant using his Master's goods. He willingly, gladly, cheerfully and deliberately dedicates and consecrates himself and his ALL to Christ. In the deeper sense of the meaning of the term consecrating or setting aside for a holy purpose he deliberately and willingly thus sets himself aside to be used only for the holy purpose of honoring, glorifying and serving God. In that sense, he personally sanctifies himself, or we may say, that act may be spoken of as his "personal sanctification." But as that is man's part, and man cannot cleanse his own heart nor make himself holy, he has not yet attained the experi-

ence, the sanctification spoken of in the text, *which we must have to see the Lord.* True, the dearest ties sometimes have to be broken, and idols dear to the heart have to be given up and put away forever. Tears may flow and the heart suffer, as its affections are rent asunder. The soul in a deep sense, has to say good-bye to "friends and earthly store" and walk out poor, naked and alone with God. Poor, in the sense that all its treasures have been handed over to the Lord; naked, in that it has bared its inmost secrets and desires open to his allsearching eye; alone, in that it has deliberately handed itself over to be *his, and his alone,* for time and eternity. You may strip yourself of your worldly, gaudy attire and forbidden adornments, but at the last the *soul itself* must be handed over into the hands of the great physician. Some years ago, we heard Dr. Carradine tell the following incident that illustrates the point in hand. A gentleman, who had a certain malady called in several physicians to examine him. After a careful examination, they informed him that the disease was deep rooted and only an operation could possibly save his life, and that it must be performed very

soon, and then, he had only about one chance in one hundred of living through the operation which would be very dangerous. He informed the physician to return on a certain day and hour. He went quietly to settle up all his business affairs and made all preparations possible for his death. When the hour arrived, the physicians came. He met them at the door, asked them to be seated and excused himself for a few minutes, went to the parlor and sitting down beside his devoted and faithful wife, he told her what he had done; how happy he had lived with her and how faithful she had been to him; how he had made all preparation so that she would be taken care of after he was gone; kissed her a loving good-bye and going to the room, disrobed and lying down upon the operating table, looked up into the face of the leading surgeon and said, *"Proceed sir."* The preparation that man made, and his entire abandonment to the surgeon, is just the way you must make your consecration. Everything is laid on the altar and a complete abandonment to the "Great Physician" must be made. From the heart you must say, "Proceed Sir." *That* is your part of the operation, for, having the cancer of

carnality removed from your heart, and in that sense you sanctify yourself, but the work of the great Physician is yet to be done. Your part being faithfully attended to, he will take the case in hand at once and proceed with the operation. But remember, this he cannot do, until you meet the conditions; until you deliberately put the case in his hands. Unless you do, he will not perform the operation. He will not cleanse your heart nor make you holy. He will not give you that holiness that he has planned for you from the foundation of the world, the sanctification without which no man shall see the Lord. Dearly beloved, put the case in his hands now. Your *eternal destiny depends upon your decision,* for "without holiness no man shall see the Lord." If you "neglect this great salvation, chosen for you from the beginning," how shall you escape?

CHAPTER XVI.

SAVED OR LOST, CONTINUED.

"Follow peace with all men and holiness, (R. V. Sanctification) without which no man shall see the Lord." (Heb. 12:14.)

Man is a traveler in the world, journeying to his final home. He has not been asked whether he wished to travel or not, but he is speeding onward and cannot stop. He may choose the direction he travels and the terminal at which he must arrive. Jesus said, "In my Father's house are many mansions. I go to prepare a place for you * * * that where I am there ye may be also." (John 14:1-3.) Man may journey to that prepared place if he so chooses. Again Jesus said of that great day, "And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand,

'Come, ye blessed of my Father, inherit the kingdom PREPARED FOR YOU FROM THE FOUNDATION OF THE WORLD.'" (Mat. 25:32-34.) None but the "pure in heart" can enter that abode. (Math. 5:8.) It has been prepared from the foundation of the world, and in order that man might be fit to enter that realm, God chose and arranged for him a salvation through the blood of his Son that would cleanse his heart of all sin through the sanctification of the Spirit and belief of the truth. Jesus said, "I AM THE TRUTH." Man must seek and obtain that great salvation in order to make his home in the mansions prepared, or go with the goat crowd on the left hand into everlasting fire *prepared for the devil and his angels.* BOTH PLACES HAVE BEEN PREPARED. The law of God's universe is unchangeable. Man may make his choice. He may give up all sin and seek salvation and enter the kingdom prepared for him from the foundation of the world, or, he may refuse to comply with God's written requirements, set up his own ideas against the revealed will of God concerning him, die with the spirit of rebellion in him and be shut up at last in everlast-

ing punishment. (Mat. 25:46.) Without this great salvation that we obtain through sanctification of the Spirit that makes us free from all sin, we cannot enter heaven. "Without holiness (*hagiasmos,* translated sanctification) no man shall see the Lord." We must be made holy; we must have a heart made perfect in love. What, then, is this holiness, this sanctification, this Christian perfection? Mr. Spurgeon called Adam Clarke, that great Methodist commentator, "the prince of commentators." In my hand I hold his *Christian Theology,* in which he has an entire chapter devoted to the discussion of entire sanctification. Allow me to make quotations from the same. He says, "Many stagger at the term *perfection* in Christianity, because they think that what is implied in it is inconsistent with a state of probation, and savors of pride and presumption. But we must take heed how we stagger at any word of God. And much more, *how we deny or fritter away the meaning of any of his sayings, lest he* reprove us and we be found liars before him." (*Christian Theology, P.* 183.) "When St. Paul says, he 'warns every man and teaches every man in all wisdom, that he may present

every man PERFECT in Christ Jesus,' he must mean *something*. What then is this *something?* It must mean 'that holiness without which no man shall see the Lord.' Call it by what name we please, it must imply the *pardon* of all transgressions and the *removal* of the whole body of sin and death, for this must take place before we can be like him and see him as he is. This fitness, then, to appear before God and thorough preparation for eternal glory, is what I plead for, pray for and heartily commend to all true believers under the name of *Christian perfection.* Had I a better name, one more energetic, or with a greater plentitude of meaning, one more worthy of the efficacy of the blood that bought our peace and cleanseth from all unrighteousness, I would gladly adopt the use of it. Even the word 'perfection' has, in some relations, so many qualifications and abatements that cannot conform with that full and glorious salvation recommended in the gospel and bought and sealed by the blood of the cross, that I would gladly lay it by and employ a word more positive and unequivocal in its meaning and more worthy of the merit of the infinite atonement of Christ, and of

the energy of his almighty Spirit. But there is none in our language which I deplore as an inconvenience and a loss." (P. 185.) It is "strange there should be a person believing the whole gospel system and be living in sin. Salvation from sin is the long continued sound, as it is the spirit and design of the gospel. Our Christian name, our baptismal covenant, or profession of faith in Christ and avowed belief in his word all call us to this. Can it be said that we have any louder calls than these? Our self-interest, as it respects the happiness of a godly life and the glories of eternal blessedness—the pains and wretchedness of a life of sin leading to the worm that never dies and the fire that is not quenched —second, most powerfully the above calls. Reader, lay these things to heart and answer this question to God: HOW SHALL I ESCAPE IF I NEGLECT SO GREAT SALVATION? And then, as thy conscience shall answer, let thy mind and thy heart begin to act." (P. 194.) "The object of all God's promises and dispensations was to bring fallen man back to the image of God, which he had lost. This, indeed, is the sum and substance of the religion of Christ.

We have partaken of an earthly, sensual, and devilish nature. The design of God, by Christ, is to remove this and to make us partakers of the divine nature and to save us from all the corruption in principle and fact, which is in the world." (P. 199.) "The soul was made for God and can never be united to him nor be happy till saved from all sin. He who is saved from his sin and united to God possesses the utmost felicity that the human soul can enjoy either in this or the coming world. Where a soul is saved from all sin it is capable of being fully employed in the work of the Lord: it is then, *and not till then,* fully fitted for the Master's use." (P. 202.)

"In order to get a clean heart a man must know and feel his depravity, acknowledge it and deplore it before God in order to be fully sanctified. Few are pardoned because they do not feel and confess their sins; and few are sanctified and cleansed from all sin, because they do not feel and confess their own sore and the plague of their hearts. As the blood of Jesus Christ, the merit of his passion and death is applied by faith, purging the conscience from all dead works, so the same cleanses the heart from all unright-

eousness. As all unrighteousness is sin, so he that is cleansed from all unrighteousness is cleansed from all sin. *To attempt to evade this and plead for the continuance of sin in the heart through life, is ungrateful, wicked and blasphemous;* for, as he who says he has not sinned makes God a liar, who has declared the contrary through every part of his revelation; *so he that says the blood of Christ cannot or will not cleanse us from all sin in this life, gives also the lie to his Maker,* who has declared the contrary, and thus shows that the word, the doctrine of God, is not in him. Reader, it is the birthright of every child of God to be cleansed from all sin; to keep himself unspotted from the world *and so live as to never more offend his Maker.*" (P. 204.)

"In no part of the Scriptures are we directed to seek holiness *gradatim.* We are to come to God as well for an instantaneous and complete purification from all sin as well as for an instantaneous pardon. Neither the *seriatim* pardon, nor the *gradatim* purification exists in the Bible. It is when the soul is purified from all sin that it can properly grow in grace and in the knowledge

of our Lord Jesus Christ—for, as the work of cleansing and renewing the heart is the work of God, his almighty power can perform it in a moment, in the twinkling of an eye. This moment, therefore, we may be emptied of sin, filled with holiness and become truly happy." (P. 208.)

Thus we see that the "holiness without which no man shall see the Lord," is being cleansed from all sin. Dr. Clarke says, "We have partaken of an *earthly, sensual and devilish nature*: *the design of God by Christ is to remove this and to make us partakers of the divine nature, and save us from all the corruption in principle* (not an act) *and fact which is in the world.*" Then we see what the great salvation is, that God hath from the beginning chosen us to, *through* sanctification of the Spirit and belief of the truth.

That the design of God, by or through Christ, was to remove that earthly, sensual and devilish nature with which we have been born into this world as a result of the fall of our first parents in the garden, and by removing that nature he makes our hearts clean, sanctifying us and making us holy. *This,* then, is the holiness we must have in order to "see the Lord." As a sinner,

man must repent, confess his sins, abandon all wrong doing and come to God. In answer to his repentance and faith, God in a moment pardons him of his sins. So the believer, with the witness in his heart that he is God's child, comes consecrating his all to God, who, in answer to his consecration and faith, cleanses his heart from that evil nature, that indwelling sin, and fills him with the Holy Spirit. He then has obtained that holiness which will enable him to "see the Lord." He then is "perfected in love," which will enable him to "have boldness at the judgment." He is then "sanctified wholly." There are several important reasons *why* we should be sanctified wholly.

First. *It is in the atonement.* Paul says, "From the beginning God chose us to salvation through sanctification of the Spirit and belief of the truth." What has to do with the plan God chose for us, has to do with the atonement. God planned for it before the foundation of the world. If we fail to be cleansed from all sin, we miss the whole scope and design God had in the death of his Son on the cross. And knowing this, Paul wrote, "Without holiness no man shall see the Lord."

Secondly. *It is promised of God.* It was the first promise made to fallen man in the garden. The prophets spoke of it. Zacharias said, "As he spake by the mouth of his holy prophets, which have been since the world began." Jeremiah was shut up in prison by Zedekiah, the king, for his faithful preaching; but prison bars and bolts could not keep him still: "I will cleanse them from all their iniquity and I will pardon all their iniquities," he proclaimed, as "the word of the Lord." The angel of the Lord declared to Joseph that "he should save his people *from* their sins," NOT IN THEM. God swore to Abraham that, "we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, *all* the days of our life." John declared that he baptized with water unto repentance, but another was coming after him who would baptize with the Holy Ghost and fire; whose fan was in his hand, and he would throughly purge his floor. It is in the promises of God. Oh, brother, sister, God has planned it and promised it for you. Waste no more time, but make your consecration and receive what God has for you.

Thirdly. *It is the direct command of God.* One cannot read the Scriptures without seeing how repeatedly God commands his people to be holy. Think you that you can retain his favor and disobey his expressed commands? Jesus said, "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven," only those who did the will of his Father. What think you will be your doom if you, knowing his will, fail to be obedient to it? What is my text? "Without holiness no man shall see the Lord."

Fourthly. Jesus spent his last hours on his knees *praying that you might be sanctified.* It was planned away back before the world began that he should come to earth and die, that you might live, that you might be cleansed from all sin. That your salvation might be through sanctification of the Spirit and belief of the truth. And on his knees he told the Father that he had finished the work he had been sent to do, and prayed that his disciples might be sanctified, and also for all who would believe on him through their word. That brings the experience down to you. Shall the prayer of the Son of God be answered in your behalf this day and hour? Will

you come to God, making a perfect consecration and through belief of the truth be sanctified wholly, receive that holiness without which no man shall see the Lord?

Lastly. *You cannot go to heaven without being sanctified wholly.* This is seen in the following reasons: First, *to refuse to be cleansed from all sin is to refuse the atonement.* You cannot do that and enter heaven. Secondly, you must accept God's promise or be lost. Either be cleansed by the blood or be shut up in hell with those who "kept not their first estate." You cannot take your carnality and unrighteousness to heaven. Third, *you must obey God's commands or be damned.* (See the text.) In refusing to be cleansed from all sin, you deliberately take sides against God and take sides with the devil. The "War of the Ages" is being fought out and you must take your stand for or against Almighty God. Jesus came to put away sin, and when you refuse to have him put it all away from you, *you take sides against the Christ of God and the very throne of heaven.* By allowing that earthly, sensual and devilish principle or nature to remain in your breast, *you deliberately put your-*

self in league with the devil in the great rebellion against God, and lend your energy, appetites and influence to assist him in defeating the Son of God in saving a fallen race from sin. If it were possible for the devil to succeed, you, by your refusing to be cleansed from sin, would be assisting that archfiend to march on the very throne of God, to usurp and tear it down. What think you will be your doom? "And he shall say to them on his left hand, depart from me ye cursed into everlasting fire prepared for the devil and his angels. And these shall go away into everlasting punishment, but the righteous into life eternal." (Mat. 25:46.)

Dear reader, your eternal happiness is at stake. I pray you, as you value your soul's eternal welfare, close this book and go to God, and rest not until you can look him in the face and say, the blood of Jesus thy Son cleanses my heart from all sin. It will cost you your *all* to get it, but you will *lose all if you do not get it.* "Follow peace with all men and holiness, without which no man shall see the Lord." Truly, it is holiness or hell.

CHAPTER XVII.

SAVED OR LOST, CONCLUDED.

"Follow peace with all men and holiness (R. V. sanctification) without which no man shall see the Lord." (Heb. 12:14.)

The sinner is a rebel against God, not only by act, but also by nature. He was born with an earthly, sensual, rebellious nature, or with his humanity under the control of a principle of that character. He has broken the laws of God and has the sentence of death upon him. The Ruler of the universe he rebels against; the laws of God he has broken, and is justly under condemnation, and the day of his execution draws nearer. Each night when he lays his head upon his pillow, he is one day nearer his final doom. Multitudes are so far in sin, or their moral sensibilities so blunted by their carnal nature, that they never seem to realize their condition, and they die as they have lived, without God, and will spend the long night of endless woe and misery "where the

worm dieth not and the fire is not quenched," apart from God. They lived apart from him in this world, and "as the tree falls so it must be," they must live apart from God in the world to come.

Sinners will never repent and come to God, praying for pardon and forgiveness, until they are aroused to their true condition, or until, like the prodigal, they "come to themselves." When the sinner becomes aroused to his true condition he realizes that he is guilty and doomed, and that the day of his damnation draweth nigh. He will then pray and seek after God, but he will not pray and seek after God until he first realizes that without Him, he is shut away from God and that the gates of heaven are forever closed against him. We repeat, he has broken the laws of God, has no claims on God, but justly deserves to be damned. A sinner by act and by nature. We have a kind of evangelism going over the land which says that all the sinner needs to do is to turn about and *decide* to be a better man and join the church, and nothing will be said of the past, but God will restore him and make him his child, receiving him into the royal family and

give him an entrance to the Celestial city. Poor deluded souls! Many have been thus pressed to join the denomination of their choice, and are led to believe they are now saved. Should they die under such a delusion, they will wake up in hell to curse the preacher who so deluded them, for the Bible states that "the blind and the leaders of the blind *both* fall into the ditch." Suppose a man, or set of men, broke the laws of the government of the United States and ran over the line into Canada, which country refused extradition papers. A citizen of the United States goes over to Canada and says to those fugitives from justice, "If you will return to the United States the government will forgive you and welcome your return, so anxious is it that nothing will be done regarding your past. Simply return and behave yourself, and the government will not only recognize you as a free citizen, but will be glad to honor your return by conferring upon you some position of trust." Would that be a true representation of the government of the United States? Who would dare say yes? "No, indeed!" cries the government, "my laws have been broken, and until the claims of a broken law

has been satisfied there is neither freedom nor honor for those who have broken them." The sinner is a fugitive from justice. The laws of God he has disregarded and trampled beneath his feet, and until the claims of that broken law are satisfied, there is no coming into God's presence save for the sentence to eternal damnation, to darkness and death. "Hold on," says one, "Jesus Christ met the claims of a broken law and paid the penalty for sinful men." Yes, he did, *conditionally,* and those conditions MUST BE COMPLIED WITH, *else the death and suffering of the Son of God was in vain, which only renders the damnation of those who refuse to comply with it all the more sure, dreadful and certain.* Until the conditions laid down in the word are complied with, man is still under the law of sin and death.

From the beginning, God chose us to salvation through sanctification of the Spirit and *belief of the truth.* And, *until* the sinner has met those conditions, he is still under the law of death. When he returns to God repenting and forsaking his sins, the "Advocate with the Father" pleads his case, and through the advo-

cate he finds a pardon, for Jesus' sake. Because Jesus died for him, God forgives the sinner when he comes repenting and forsaking all his sins. He must forsake, confess and *turn from all* of them and be willing to undo the past, making restitution to those he has wronged so far as he is able or may become able, before he can gain an audience with the throne. When the sinner finds a pardon the Holy Spirit witnesses to that pardon. He surrenders himself to God and *promises to sin no more.* Reader, before you can find a pardon for your past, you will need to tell God that you will sin no more. But the sinner, though pardoned of his transgressions, still has the carnal mind, that nature in him which Dr. Clarke says is earthly, sensual and devilish. Paul, in his letter to the Romans, says *"to be carnally minded is death,"* and says that "they who are carnally minded cannot please God." While he has been pardoned of his wrong doings, yet the law of sin and death is still in him because of the presence of the *carnal mind.* We have remarked that nearly every church in the land, either in their statement of doctrine, articles of religion, theology, or in the writings of their

leading men, all recognize the remains of sin in the heart of the regenerate. As the carnal mind is still there, and Paul says, "to be carnally minded is death," then there must be a further work performed for man, besides to pardon and regenerate him, before he can come fully into the full liberty and freedom of the "Sons of God." That further work is what is meant by the text we are using. That holiness, without which no man shall see the Lord. That great salvation that we must not let slip if we are to escape the punishment of sin. That salvation that God prepared through "sanctification of the Spirit and belief of the truth." That which Jesus prayed that we might receive; that pure heart that would allow us to see God. That which the apostle meant when he said "this is the will of God your sanctification." That perfect love which John said would enable us to have "boldness" in the day of judgment. That which Jesus brought to his church that he might "present it to himself a glorious church not having spot or wrinkle or any such thing." That which would enable him to "present us faultless before the presence of his glory with exceeding joy." That which would

give us a "part in the first resurrection." That which would present us holy and keep us "holy still" through the countless ages of an endless eternity. Glory to God and the Lamb forever! Without that holiness we are still under the law of sin and death and cannot see the Lord.

Again, suppose those fugitives from justice had been guilty of counterfeiting the money of the United States. What a penalty the government imposes upon those who do so! Think ye, they would be received back into the country and given their freedom and liberty until the claims of such crime had been satisfied? And what shall we say of the multitudes who are counterfeiting the great salvation that God prepared for those who would give up sin; that great salvation that the Son of God shed his blood to bring to a lost and ruined race? Professing to be God's people, when they have never yet given up their sins; have never separated themselves from the world nor from worldly amusements and worldly associates, whose lives show no difference from the non-professors or sinners all about them. Yet professing to have found his salvation and to be his followers, they set them-

selves up as monuments of his power to save from sin, for that is what every professor of religion does. By his profession of religion he says to the world, "I am what God makes of a sinner when he comes to him; I am an example of his saving grace." That is what every church member in the land is saying tonight by his or her profession. And the great numbers that have nothing but a profession! They possess nothing that bears the mark of the divine. They neither act nor live like Jesus, but they do act, talk, dress and live like the world. Miserable counterfeiters they are. How long before an insulted and dishonored Christ will, with his whip of cords, drive them from the temple? Preachers, who pose as embassadors of Jesus, making unholy alliances in the secret lodge room, and taking oaths that a heathen might well blush to take and hesitate before making them. Church members who attend the theater, with its demimondes for actresses, its exposure of human limbs and suggestive language, all calculated to feed and stir the passions of man. The ball room, with its embracing of the sexes in positions that are only honorable between husband and wife. The card

parties, with their baneful influences, playing for prizes, which is gambling in the sight of the law. The fashionable and worldly attire and adornments so strongly forbidden in the word of God. All these and much more, and that, too, by those professing to be the children of God. How the salvation of Jesus is made a burlesque of and dishonored and disgraced by great numbers who do such things. What think ye will be the judgment visited upon those who so basely misrepresent the salvation that Jesus died to bring to us?

Again, we have a kind of preaching over the land which says you must be a holy man, must be a holy woman, and then turns right about and denies that the blood of Jesus cleanses from *all* sin; that the root of sin, the carnal mind, is not destroyed out of the heart. If God forgives all the sins the sinner has committed when he pardons him, then what does he *cleanse* him from, if it is not the indwelling sin? Such teachers reply, "he cleanses the believer from his unrighteousness." Well, what is his unrighteousness if it is not the sin that *dwelleth in him?* Read what Dr. Clarke has to say on this subject: "Some say the body of sin in believers is an enfeebled,

conquered and deposed tyrant, and the stroke of death finishes its destruction. So then the death of Christ and the influences of the Holy Spirit were only sufficient to depose and enfeeble the tyrant sin; but our death must come to effect his total destruction. Thus, our death is, at least partially, our Saviour; and thus, that which was an effect of sin—"for sin entered into the world and death cometh by sin"—becomes the means of finally destroying it. That is, the effect of a cause can become so powerful as to reach upon that cause and produce its annihilation. The philosophy of this sentiment is absurd. It is the blood of Christ alone that cleanses from all unrighteousness, and the sanctification of a believer is no more dependent upon death than his justification. If it be said that believers do not cease from sin until they die, I have only to say, they are such believers as do not make a proper use of their faith. *And what more can be said of the whole herd of transgressors and infidels? They cease to sin when they cease to breathe.* If the Christian religion brings no other privileges than this to its upright followers, may we well ask "wherein doth the wise man differ from the

fool, for they have both one end?" But the whole gospel teaches a contrary doctrine. (*Christian Theology,* PP. 193-194.) "As all unrighteousness is sin, so he that is cleansed from all unrighteousness is cleansed from *all sin.* To attempt to evade this and plead for the continuance of sin in the heart through life is UNGRATEFUL, WICKED AND BLASPHEMOUS. For, as he who says he has not sinned makes God a liar, he who has declared the contrary through every part of his revelation, so he who says that the blood of Christ either cannot or will not cleanse us from all sin in this life *gives also the lie to his Maker,* who has declared the contrary, and thus shows that the word, the doctrine of God, IS NOT IN HIM." (*Christian Theology,* P. 204.)

My Bible tells me that "all liars shall have their part in the lake that burneth with fire and brimstone." Webster's definition of the word "cleanse" is *to purify.* Then, if our hearts have been cleansed they have been purified, according to Webster. Is it our *hearts* that are to be cleansed, to be purified, or is it our *unrighteousness* or *sin* that is to be cleansed or purified? Let the Bible answer. "If we walk in the light * * *

we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us FROM all sin. If we confess our sins he is faithful and just to forgive us our sins and to cleanse us FROM all unrighteousness." Then if he cleanses us *from* all sin *from* all unrighteousness, and cleanse means "to purify"; unless that impurity was *taken out* he would not have cleansed us at all. When men say he cannot remove the unrighteousness from our hearts, ALL THE SIN THAT IS THERE, they simply misrepresent God's own word. What will he say to such at the judgment? Such leaders and teachers are but teaching a counterfeit of the salvation of our Lord, and but expose the root of unbelief and carnality that is in their hearts. Unless that indwelling sin, that earthly, sensual and devilish nature, that unrighteousness be cleansed out, entirely out of the heart, we have not a holy heart; have not that holiness, without which no man shall see the Lord.

CHAPTER XVIII.

WHAT SANCTIFICATION IS NOT.

"Follow peace with all men and holiness (R. V. sanctification), without which no man shall see the Lord." (Heb. 12:14.)

There is such widespread misapprehension of what holiness really is, that it will not be amiss for us to first look at some things *it is not.*

First. It is not a destruction of the free moral agency of man. Man was created a free moral agent, with the power of choice. If sanctification was a destruction of his free moral agency, or his power of choice, God would have to de-humanize him. God does not coerce men to give up sin and serve him. He does by his Holy Spirit force men to see themselves and their lost condition, but he does not force men to lay down their arms of rebellion. The Son of God came, in a human body, with the same nature that man had before the fall, or with the same nature of man, but freed from the carnal mind. He met the devil in open

conflict, and proved that he was master, and that men freed from the carnal mind could live holy. Then, by his blood he shed on Calvary, made a way to free men from the carnal mind, and the precious Holy Spirit is in the world today, pleading with men to give up sin and through Christ come to God. "Wherefore he is able to save to the uttermost *all* that come unto God by him seeing he ever liveth to make intercession for them." (Heb. 7:25.) Men can only find salvation through the official work of the Holy Spirit. Thus we hear that old warrior sounding out the warning, "Grieve not the Spirit," for without the wooings of the Spirit no man can come to Christ. Man has the power, in that he is a free agent, to accept and obey the voice of the Spirit, or reject and grieve him away, as the antedeluvians did, as Samson did, and as thousands of others have and are doing this very hour, thus sealing forever their eternal damnation. Man's free moral agency is never destroyed while he remains in the body. If so, there would be no free grace, for God could save those whom he desired or damn them regardless of their penitence or tears, or place the vilest sinner in heaven against his

will. Such proceedings would destroy the very mercy and justice of God.

Second. It is not a destruction of the natural Godgiven appetites of the body in which we live. Man is God's masterpiece. In the creation of the animals God pronounced them good, but when man was created God pronounced him *very good.* There is nothing in existence like the body. Its mechanism is perfect. It cannot be duplicated. It can be reproduced only in the way and manner that God hath planned. It has its natural functions to perform, and all its appetites and desires are pure and holy, when freed from the carnal mind and used for the purpose for which they were given. It is only when its appetites and desires are under the control of the carnal mind is the body made an instrument to sin. Take the appetite for food. To do its work the body must be properly fed and nourished. It was not sinful for Adam and Eve to desire food for their body, but the sin was in feeding the body that which had been forbidden. That particular sin was not sexual intercourse, as some have foolishly supposed. The first commandment given to them was to increase and multiply. Their sin con-

sisted in satisfying a natural appetite with what had been forbidden them. The sin was not in the fruit, but it was the *principle involved.* In the early part of this book we stated that it was impossible to create free moral agents and place them anywhere in created space, where the possibility to do wrong could not assail them. The principle of wrong was there and it was pointed out to them, and they fell by satisfying a natural appetite with what had been forbidden. When the second Adam, Jesus, came, clothed with the same nature, the devil tried him exactly on the same line. After forty days and forty nights in the Wilderness, Jesus was an hungered; and when the tempter came to him, he said, "If thou be the Son of God command these stones to be made bread." That old archfiend knew that the human body that Jesus wore was faint and desiring food. But he lost his ammunition that time, for Jesus was more than a match for him and did not satisfy a pure appetite in an unlawful manner. Had he done so, the whole plan of redemption would have gone down, with man hopelessly lost, and the plan and purpose of God defeated. With his pure human body, free from carnality, Jesus

won in the conflict, and "angels came and ministered unto him." (Mat. 4:3-11.) Sanctification does not destroy the natural appetites of the body. When the body is under the control of the carnal mind, we are apt to overload the stomach, making gluttons of ourselves. That drives the machinery of the body overtime, thus shortening our lives so much. We need to be sanctified to know how and what to eat so that we may be healthy in our bodies.

When the powers of reproduction of the body are under control of the carnal mind, lust is born. "When lust hath conceived it bringeth forth sin, and sin when it is finished bringeth forth death." (Jas. 1:15.) Beloved, obtain this great salvation that God has prepared for you, and you will have perfect control of your body, and like Paul keep it in its proper place, and make it your servant instead of it being your master. What shame and disgrace to the cause of Jesus would be saved if all those who name his name would only seek and obtain the cleansing, sanctifying blood of the Lamb, to cleanse their hearts from all sin.

Some years ago, while listening to Dr. Win-

chester, who at that time was president of Taylor University, we heard him give the following illustration. He said: "You see that fine span of horses coming down the street attached to that handsome carriage? In the rear seat are a couple of ladies, mother and daughter. On the front seat, the father is driving, but the team is almost out from under his control. They are dashing down the street, while the carriage rocks and sways in danger of being overturned and its occupants thrown out and killed. That is a picture of an unsanctified man whose bodily appetites and passions are ruling him. But wait. Soon there comes that same turnout with the same people occupying its cushions. The gentleman holds the reins in one hand, easily guiding the alert and prancing horses. The ladies recline back on the luxurious cushions and the bystanders remark, "What a beautiful span of horses and how easily driven. *That* is a picture of a sanctified man having all his appetites and passions under full control." Oh, that all God's children would seek and *really obtain* this blessed blood-bought experience, instead of simply getting blest and believing in a theory. The carnal

nature is sensual and devilish. It may slumber in the breasts of those whom we admire, and who live exemplary lives, but give it the slightest opportunity and it will lead them to commit the grossest of sins.

Third. It is not a destruction of our infirmitics. Man is liable to err. He is not infallible. His heart may be ever so perfect and his head very imperfect. By that, we mean that his heart may be cleansed and made pure and holy, but he may make mistakes in his judgment. Suppose you were in such circumstances that you must decide between two definite courses to pursue in a certain matter, and relying upon the judgment of some dear friend, you laid the entire matter before him and asked for his advice. After listening to your case, he replied, "I should do so and so," stating which of the two courses laid before him he would advise you to pursue. You acted upon your friend's judgment and advice only to find in time that it was just the opposite to what you should have done. Would you blame your friend, especially were he a godly man, and accuse him of committing a sin in the advice he freely gave you? I trow not. He could not see

in the future, neither did he commit sin by giving you the wrong advice. Again, some one may have wronged you, and the evidence being so plain and conclusive that it forced you to lose confidence in that person who had professed great friendship for you. With deep sorrow in your heart you felt hurt, and perhaps remained away or studiously avoided coming in contact with him in your grief. Later on you discover your information was not correct. While it would have saved you some sorrow had you gone at once to your old friend and asked for an explanation, you reply, but the evidence was so conclusive, and I could not think my informant would so misinform me. Certainly not. But you believed the information, though it was untrue. Could I convince you that, under such circumstances you had sinned? I think not. It was an infirmity or weakness of your makeup, more in the head than in the heart. Such cases have occurred between good men, and the devil would lose no opportunity to grieve them had he the chance of so doing. Sometimes we feel that we should do so and so, only to find out in time that it was not just the thing to do. Ten years ago we

would do certain things in our zeal for the Lord that we would not do now. God knew our heart was set on doing his will, and that our whole ambition was to lead souls to him. Gently, but by degrees, he led us to see how much better they could be done, or how much more could be accomplished for his kingdom in doing certain things differently. We did not do wrong, because we were ignorant of the better way. Such things are not sins, but infirmities. Sanctification does not remove them altogether, but when the heart has been made clean it does increase our powers of spiritual discernment in the proper discrimination of many such things.

CHAPTER XIX.

WHAT SANCTIFICATION IS NOT (CONTINUED), OR RIGHTEOUS INDIGNATION VS. ANGER.

"Follow peace with all men and holiness (R. V. sanctification), without which no man shall see the Lord." (Heb. 12:14.)

Sanctification is not *simply* a blessing. Here we would not be misunderstood. That it *is* a blessing, and a great blessing, we believe. That it is received subsequent to regeneration we also affirm, but that it is also *more* than *a* blessing, we declare. Man is born with an unclean nature. Adam Clarke says "that nature is earthly, sensual, devilish." That man should be made clean from such unrighteousness certainly would be a very great blessing. Could a greater be given to him while in the body? But that it is possible for God's children to be blessed and greatly blessed without entering into that experience, known as "entire sanctification," which is mentioned in the

text, we also know to be a fact. We have known of cases where those who were God's children, and very earnestly seeking to be sanctified, were greatly blessed, and *supposed* that they were at that time sanctified wholly, only to find later on that sin was still there: that on certain provocations they got angry, something which a sanctified person *does not do.* To get angry is to commit sin. But does not the Bible say "be ye angry and sin not?" It certainly does, and if you can have anger that has no sin in it, we have no objection. Cannot a sanctified person be righteously indignant and not be committing sin by expressing and exposing the indignation that he feels? He certainly can. We have seen more than one of God's anointed ones express the righteous indignation they felt on account of the mockery that was being made of that great salvation that the suffering Son of God died to bring to a fallen race. We have heard them express the indignation they felt at the *persistent blindness* of the average pulpit of to-day in no uncertain sound and in a manner that carried the conviction that they felt that what they were saying was just and to be deserved. If the reader will

open the New Testament to the third chapter of Mark he will read of Jesus entering into the synagogue on the Sabbath day. "And there was a man there which had a withered hand, and they watched him to see if he would heal him on the Sabbath day. And he said unto the man, stand forth, and he stood forth. And he saith unto them, 'Is it lawful to do good on the Sabbath day, or to do evil? To save or to kill'? But they held their peace. And when he had looked around about on them with *anger*, BEING GRIEVED FOR THE HARDNESS OF THEIR HEARTS, he saith to the man, 'Stretch forth thy hand,' and he stretched it forth, and his hand was restored whole as the other." The next verse states that the Pharisees went forth and began plotting with the Herodians how they might destroy him. They were the leaders of the old Jewish church, and yet on every hand they fought Jesus and did their best to keep him from getting the truth to the people. To say they have a large following to-day would be stating what every God-anointed man in the land knows to be only too true. They were so persistent in their blindness that they would rather allow the man to go

through life a cripple, than to see Jesus heal him on a Sabbath day. Their wicked perversion of God's love and mercy to suffering humanity, all under the cloak of religion incensed the Son of God, that he showed by his very looks that which he felt in his pure breast. Their very actions grieved him. If you have only *that* kind of anger, there will be no sin in it. But I warn you, as you value your soul, you will need to be careful lest hard feelings and a spirit of retaliation enter your breast. The holy anger that Jesus felt was far different from that which makes one person refuse to speak to another or to treat them coolly or indifferently, or that which jerks the horse, kicks the dog, slams the doors or blurts out harsh commands because something has occurred not to their liking. We have known of more than a few cases, where those who have stood up to explain the theory of how God could, through the blood of Jesus, make the heart clean, and when something has occurred, not to their liking, expose the presence of that very uncleanness in their own heart by the anger which they displayed, until it would be difficult indeed to make the listeners or onlookers believe that such

persons possessed the experience of which they had been speaking. The anger Jesus displayed was a righteous *grief* at their blindness. Persistently, they refused the truth, until one day he turned upon them and repeatedly said they were hypocrites; telling them that their long prayers only increased their damnation. He called them "blind guides," "fools," "whited sepulchers," "rotten within," and finally said, "ye serpents," "ye generation of vipers, how can ye escape the damnation of hell?" Then he turned to the old Jewish church and said, "BEHOLD YOUR HOUSE IS LEFT UNTO YOU DESOLATE," and departed from the temple and *never entered it again,* and *"suffered without the gate."*

Had Jesus lived in this nineteenth century and talked like that, he would have been accused of "pounding the preachers," "fighting the church," or "being censorious," or "lambasting the churches," or some other of the hundred and one things that are said about the men whom he has sent out to proclaim a full gospel that uncovers sin no matter where it is to be found: whether it rears its head among the debauched of the gut-

ter or high up in ecclesiastical circles. How tender and sympathetic he was, with those coming to him in their sorrow and want, but oh, how stern and uncompromising with the false-pretenders who, in their flowing robes and with long prayers, pretended to be the shepherds of the flock. Grieved at their blindness and hypocrisy, he looked upon them with anger.

In Psalms 7:11 it reads, "God is angry with the wicked every day." In the revised it reads, *"hath indignation"* instead of anger. God is righteous in all his judgments, hence his indignation is righteous indignation.

The sanctification spoken of in the text does not remove the power or possibility of becoming righteously indignant. There is a vast difference between righteous indignation and unholy anger. Webster defines the word righteous as "just, upright." The word is used in three different ways or to express three different meanings in the New Testament. At the final judgment, the judge shall say, "he that is righteous, let him be righteous still." Here it is translated from the Greek word *dikaiōō*—pronounced dik-ah-yō′-o, and means to be "just or innocent." In Rom.

3:10 we read, "there is none righteous, no not one." There the word is translated from *dikaiŏs,* pronounced dik-ah-yos, which *implies* "innocent or just." In Rom. 2:5 we read, "and revelation of the righteous judgment." There the word is translated from *dikaiŏkrisia,* pronounced dik-ah-yok-ris-eé-ah, and means *"a just sentence or righteous judgment."* This would be the sense in which righteous indignation would express itself without being sinful. One being "righteously indignant" would pass or pronounce "righteous judgment" which would be a "just sentence" upon evildoers. This is what Jesus did with the blind, hypocritical priesthood of his day: and what God will do with all sinners whether they make a profession or not, for he will pass a "just sentence" upon them and his righteous judgment will be a "righteous one."

Every sinner in the land is in open rebellion against God, and had they their way, would overthrow his throne. In the sense of pronouncing righteous judgment upon them, God is angry or indignant with them. Righteous indignation often fills the breast of one from whose eyes the scales have fallen, when he sees the terrible

blindness of much of the ecclesiastical world today who are preaching about everything else under the sun but the blood of Jesus that cleanseth from all sin; substituting the modern church-joining for the supernatural birth from above, they are leading multitudes astray and those deluded souls, if not aroused to their true condition and flee to the blood that alone can cleanse from all sin, will wake up in hell to curse the false shepherd that led them thus. Simon, at Samaria, was one of that stamp and tried to buy Peter. But Peter had had his Pentecost and was neither blind nor could he be purchased, but thundered to him to "repent." Elymas of Paphos thought to turn the deputy from the light, but a fire-baptized Paul looked clear through his hypocrisy and said, "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord," and he pronounced a *just sentence* upon him on the spot. And God from heaven backed the word of his anointed servant. There may have been some soothing-syrup preachers about who might have said Paul was angry. Be that as it may, as to what they may

have thought, God saw that the sentence uttered by his faithful messenger was a *righteous judgment.*

Some may accuse us of being egotistical, but we doubt not but that some will read these lines who were present and were eyewitnesses to the facts we are about to relate. We were preaching at a camp meeting in a northern state. The place was known for its hardness and the persistent resistance of the inhabitants to the truth. Preachers had been turned from the pulpits for proclaiming a gospel that cleanses the heart from all sin. Evangelists had become frightened at the threats that had been made against them in the vicinity, and had left before the camp to which they had been called was over. We knew nothing of this condition until afterwards. We had labored hard for eight days and but very little had been accomplished, so far as could be seen. One night, we sent every one who professed to be ready to meet God into the audience to do personal work, but they quietly returned in a few minutes. We asked them why they had returned so quickly. They replied, "We can't talk to those people; they say 'yes, we know what

you are talking about, but we don't want it.'" I might remark that the vast majority of the audience were either professors or had been. Absolutely, they would make no move. By remaining seated, they would by their actions, declare they were not ready to meet God, but would give no sign of any kind that they ever wanted to be ready to meet him. We were grieved in our hearts, and turning to them said, "Friends, you may as well get up and go home. There is nothing here for you and nothing we can do to help you. You have declared you were not right with God and by your actions you have also declared you never want to get right with him. You may as well go home, for *some of you are damned. Some of you may be in hell before morning. There is no hope for you.* Picking up our coat we walked off the platform. They arose angry and one man began cursing me. He started to leave the camp ground still cursing me and preachers in general. With the curses yet on his lips, he flung up his hands and fell backward to the ground, *dead* and damned. We had told them from the platform *hardly ten minutes be-*

fore that some of them were ALREADY DAMNED.

Men might have thought we were angry, but God saw that it was a *just sentence,* and the *righteous judgment* fell. God is not mocked. His word standeth sure. He knoweth them that are his. His word says, "follow peace with all men and holiness, without which no man shall see the Lord." If men will not have holiness they cannot have heaven. That being the case, they must have hell. *There is no alternative.*

CHAPTER XX.

WHAT IS SANCTIFICATION.

"Follow peace with all men and holiness (R. V. Sanctification), without which no man shall see the Lord." (Heb. 12:14.)

If the sanctification spoken of in the text is more than provisional sanctification, more than partial sanctification, more than personal sanctification, and by personal sanctification we now mean the act of man by which he personally consecrates himself to God, as we have discussed in Chapter XV, if it is more than all this, what then is it? We reply, it is the work of God planned and arranged before the foundation of the world (Eph. 1:4), whereby man is entirely freed from the presence and power of sin in his heart; that which grants him a full and free pardon of all sins committed (I Jno. 1:9), and through the power of God, by faith in the cleansing blood of Jesus, all sin, all unrighteousness, *i. e.,* the earthly, sensual nature, called the carnal mind,

is crucified, destroyed, and removed from his heart (Rom. 6:6); and that his heart "being made free from sin" (Rom. 6:22) and "perfected in love toward God" (I Jno. 4:17) and "filled with all the fulness of God" (Eph. 3:19) so that he is free to "serve God in true holiness and righteousness all the days of his life" (Lk. 1:70-75) here and forever in eternity. (Rev. 22:11.)

To say that it was less than this, would be to disbelieve the word of God, deny the commands of God, doubt the power of God, reject the plan of God and refuse the Son of God in his suffering on the cross. To say it was less, would be to turn against the Son of God in his work of putting away sin, and lend your strength, energy and influence to the devil in his opposition to the throne. If the Bible does not teach such to have been in the mind and purpose of God in sending his only begotten Son into this world to bleed, suffer and die, then words have lost their meaning. The Bible does teach it. As we noticed in the first chapter of this volume, there are some passages that *seem* to teach otherwise. But a true and correct rendering of the word of God proves that God sent his Son into the world to

put away sin, and that no passage of Scripture teaches otherwise when held up in its true meaning. In the council of the Triune God the plan was all arranged to fully and perfectly meet all the needs and requirements for the complete and everlasting putting away of sin. Glory be to God the Father, glory be to God the Son and glory be to God the Holy Ghost! The Father wills it. "This is the will of God your sanctification." (I Thes. 4:3). The Son works it. "*If we walk in the light as he is in the light, we have fellowship one with another and the blood of* JESUS CHRIST HIS SON CLEANSETH US FROM ALL SIN." (I Jno. 1:7.) The Holy Spirit witnesseth to it. "For by one offering he hath perfected forever them that are sanctified, whereof the Holy Ghost also is a witness to us." (Heb. 10:14-15.) Paul on his knees in prayer for the Ephesians prayed that "They might be filled with all the fulness of God." On this prayer Adam Clarke says, "To be filled with God is a great thing: to be filled with the *fulness of God* is still greater: to be filled with *all the fulness of God* is greatest of all. To be filled with all the fulness of God, is to have the heart emptied and

cleansed from all sin and defilement, and filled with humility, meekness, gentleness, goodness, justice, holiness, mercy, truth, and love to God and man. And that this implies a thorough emptying of the soul of everything that is not of God and leads not to him, is evident from this, that what God fills, neither sin nor Satan can fill nor in any way occupy. For, if a vessel be filled with one fluid or substance, not a drop or particle of any other kind can enter into it without displacing the same quantity of the original matter as that which is afterward introduced. God cannot be said to fill the whole soul while any place, part, passion or faculty is more or less occupied by sin or Satan. And as neither sin nor Satan can be where God fills and occupies the whole so the terms of the prayer state that Satan shall neither have any dominion over the soul or being in it; thus, the being filled with God's fulness, will produce constant, pious and affectionate obedience to him, and unvarying benevolence toward one's neighbor; that is, any man, any and every human being. Such a man is saved from all sin: the law is fulfilled in him, and he ever possesses and acts under the influence of that love to God and

man which is the fulfilling of the law. It is impossible with any scriptural or rational consistence to understand these words in any lower sense, but how much more they imply—and more they do imply—who can tell? Many preachers and multitudes of professing people are studious to find out how many imperfections and infidelities, and how much inward sinfulness, are consistent with a saved state in religion: but how few, very few are bringing out the fair gospel standard to try the height of the members of the church, whether they be fit for the heavenly army; whether their stature be such as qualifies them for the ranks of the church militant! 'The measure of the stature of the fullness' is seldom seen, but the measure of the stature of littleness, dwarfishness and emptiness is often exhibited. Be so purified and refined in your souls, by the indwelling Spirit, that even the light of God shining into your hearts shall not be able to discover a fault that the love of God has not purged away. The object of all God's promises and dispensations was to bring fallen man back to the image of God which he had lost. This indeed is the sum and substance of the religion of Christ. We have

partaken of an earthly, sensual and devilish nature. The design of God by Christ is to remove this and to make us partakers of the divine nature and save us from all corruption in principle and fact which is in the world. Such is the nature of God, that he cannot be more willing to save you in any future time than he is now. He wills that thou shouldst love him now with all thy heart. But he knows that thou canst not love him till the enmity of the carnal mind is removed: and this he is willing this moment to destroy." *(Christian Theology.)*

Who could imagine the Trinity of the great God-head in council planning to put away sin, and then formulating a plan that would fail to completely kill, destroy and cleanse out the last remains of that earthly, sensual and devilish nature and make man entirely free from its presence and power in his heart. And especially must this be so when God knew before he created man the hold that sin would gain over him and the suffering and misery it would bring to him. And to create man and place him in existence where he would be subjected to that soul-damning principle, without his choice of being so placed and

not having prepared for man before he was thus placed, a perfect cure whereby he could freely, fully and completely escape and become *perfectly free from it, would be to destroy the knowledge, power and justice of God.* Men may quibble, find fault and hunt for failures among those who profess to have been cleansed and sanctified by the blood of Christ, and in their desperation try to find some excuse for the sin that yet remains in their hearts, and undertake to wrest the Scriptures to suit their taste, "nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And let every one that nameth the name of Christ DEPART FROM INIQUITY." (II Tim. 2:19.)

Jesus said, "Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you: DEPART FROM ME YE THAT WORK INIQUITY." (Math. 7:21-23.) He also said,

"Blessed are the pure in heart for they shall see God." (Math. 5:8.) A pure heart, a heart cleansed from all sin, *i. e.*, that old, sensual nature, the carnal mind, ALL UNRIGHTEOUSNESS cleansed out until no sin is left remaining, THAT is the holiness, without which no man shall see the Lord. May the reader be sure he has that experience before he again shall close his eyes in slumber.

CHAPTER XXI.

HOW TO OBTAIN SANCTIFICATION.

"Follow peace with all men and holiness (R. V. Sanctification), without which no man shall see the Lord." (Heb. 12:14.)

Unless a person believes himself to be sick, he will take no medicine. So until the sinner "comes to himself" and realizes that he is lost and hellward bound, he will not, cannot, pray a prayer that will bring God down to him in pardoning power. Neither will nor can a believer pray out of his heart for the cleansing blood to purify his heart, until he first believes and realizes his need of that cleansing blood. There are many who pretend to pray, that is, they go through the motions and close much after this fashion, "and forgive us our sins and save us when we come to die." Such a pretense of praying is an insult to God. Nowhere does he say that he will save us from our sins when we come to die, but he does declare, "*now* is the day of

salvation." Such people desire to go on committing sin, and then when they come to die, hope God will save them. We repeat, such praying is insulting to God. Likewise, a large number close their carefully paraphrased and studied petitions delivered in such a formal manner with "and cleanse us from our unrighteousness." A well trained parrot could do nearly as well, for there is not much more feeling or desire in such so-called prayers. That "rich man who fared sumptuously every day" could have prayed (?) daily in such a way and yet landed just where Jesus said he did. No soul can get his prayers to God answered until he first feels the need. Then and not until then is there any use for him to go to God in bequest. In fact, we doubt very much if one can find God unless he first feels his need of God. Hence, the first requisite in seeking sanctification or to be cleansed from all sin, *one must first feel and realize his need of that cleansing.* He must realize and believe that the "carnal mind" is in his breast before he can approach God in real prayer to have it removed. He cannot ask to have done what he does not believe should be done. Neither can he pray to

have removed what he does not believe exists. It will do no good to simply acquiesce to a *theory*. He must believe from the heart. As soon as a believer discovers the presence of the carnal mind, after his regeneration, he can go to God for its removal.

Mr. Wesley gives the five following steps that a seeker after a clean heart must follow. First, *"believe that God hath PROMISED to save you from all sin and to fill you with all holiness."* On this we remark, you may seek till the crack of doom, but until you believe God has *promised* to cleanse your heart from all sin, sanctifying you wholly, your seeking will end in failure to obtain the experience. You must believe his word and that you are standing on his promises and asking of him only what he hath promised to perform. We point the reader to one, but the word of God contains many. "Then will I sprinkle clean water upon you and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. * * * I will also save you from all your uncleannesses." (Ezek. 36: 25-29.)

Secondly, *"Believe that he is ABLE thus to save to the uttermost all that come unto God*

through him." "From all the *guilt, power, root, and consequences of sin.*" (Notes on Heb. 7:25.) To doubt his ability and power to do this would be to doubt his justice. To allow humanity to come into existence under sin and be unable to save from it, even when he has promised to do so, would destroy his justice and righteousness.

Thirdly, "*Believe that he is WILLING as well as able to save you from all sin.*" Does not the word say, "this is the will of God your sanctification?" If he planned for it "*before the world began,*" it certainly is his will! If so, then he is willing to save you from that inborn thing which has caused you so much trouble, and thus make your heart clean. HE IS willing, but the seeker must believe in his heart that he is willing.

Fourthly, "*Believe he is not only able but willing to do it NOW.*" Here is ground that is bitterly contested both by men and the devil; both in the pulpit and in the pew. Some declare that he is able and willing to cleanse our hearts from all sin but that he does it *gradually.* We wonder how long it took God to speak this planet into existence, or how long he was in laying the corner stone thereof; how long it took him to

form and fashion man. Such only destroy the omnipotence of God. If he is all-powerful his word would be all that was necessary. How long did it take Jesus to open the blind man's eyes; to unstop the ears of the deaf; to heal the nobleman's son without even seeing him; to cure him that was sick of the palsy; to cure the withered hand; to stop a funeral procession and restore the dead boy, being borne to his grave, back alive to his mother's arms; to raise from the tomb him who had been dead four days and decomposition had already set in? How long did it take the Son of God to break the attraction of this earth and ascend up into the heavens and to the Father? "Oh fools and slow of heart, not to believe *all* the prophets have spoken." How long does it take God to forgive the sinner of his sins? What numbers there are today who can truthfully declare that he forgave them the moment they surrendered. Sure, and if devils were as thick as shingles on the house-top no mortal could make them believe that God forgave them gradually. No indeed! For were they not there when the work was done? Did they not know and feel *when* the burden rolled away? What

does Adam Clarke say, he whom Mr. Spurgeon called the prince of commentators? *"In no part of the Scriptures are we directed to seek holiness gradatim. We are to come to God as well for an* INSTANTANEOUS AND COMPLETE PURIFICATION *from all sin, as for an instantaneous pardon. For as the work of cleansing and renewing the heart is the work of God, his almighty power can perform it in a moment,* IN THE TWINKLING OF AN EYE."

In 1740 Mr. Wesley taught:

First, Christian perfection is that love of God and our neighbor which implies deliverance from all sin.

Second, that this is received merely by faith.

Third, THAT IT IS GIVEN INSTANTANEOUSLY, IN ONE MOMENT.

Fourth, that we are to expect it, not at death but every moment: that now is the accepted time, now is the day of this salvation. *(Works, Vol.* 6, p. 500.)

"I dislike the saying, this was not known or taught among us till within two or three years. I grant you did not know it. You had over and over denied instantaneous sanctification to me:

but I have known and taught it (and so has my brother, as our writings show) above these twenty years." *(Letter to Bell and Owen, Journal, October,* 1762.)

"You may obtain a *growing* victory over sin from the moment you are justified. *But this is not enough. The body of sin, the carnal mind,* must be *destroyed.* The old man must be slain or we cannot put on the new man, which is created after God (or which is the image of God) in righteousness and true holiness; and this is *done in a moment. To talk of this work as being gradual, would be nonsense, as much as if we talked of gradual justification."* *(Journal of H. A. Rogers,* p. 174.)

How clear and definite those old Methodist warriors were. How they did thunder out the truth until men and women in multitudes turned to God. How they did declare the "whole counsel of God," and the efficacy of the all-atoning blood of Jesus Christ to instantaneously cleanse the heart of the child of God from all sin. What food and strength they do give to those who read them, and especially is this so, after having to sit and feed on the paper-wad sermonettes that

are being handed out from the average pulpit of today. Is it any wonder that multitudes will leave home for ten days or two weeks during the summer and attend some of the hundreds of camp meetings held in the land, to hear a gospel proclaimed that saves and cleanses the heart from all sin; or in the winter season travel miles and miles to attend a few services over a Sabbath day to hear a God-anointed messenger of the Lamb proclaim the power of the blood to cleanse from all unrighteousness?

Oh ye pastors of the people, wake up to the responsibilities that are upon you! God will require of you the souls of those about you, at the judgment. Again, there are those who say "Yes, he is able and willing to save you from all sin, but that work will be done at death." Nowhere in God's word are we taught to wait until death to be saved from all sin, but instead we do read "NOW IS THE ACCEPTED TIME: NOW IS THE DAY OF SALVATION." Man! who are you to so wrest God's word from what it plainly declares, to just the contrary? What will you say when naked you stand before the great white throne, to there meet in judg-

ment those who look to you to be their spiritual leader and teacher. When you meet those poor deluded souls in the presence of the Lamb, who shed his blood to save them from all sin, what excuse will you make for teaching and telling them that at death they were to be cleansed? *It is not death* but the BLOOD OF JESUS THAT SAVES AND CLEANSES THE HEART. You may cry, "Lord, Lord, have we not prophesied in thy name?" But the sentence will be *"depart from me."*

Not far from a former residence a man who had accumulated considerable means lay dying and called for his pastor to come to his bedside. He said, "Sir, for a number of years I looked upon you as my spiritual guide; I entrusted my soul and its welfare to your guidance; I gave liberally to your support and through my influence you have been kept at this place. You led me to believe that I was saved, that I was a good man. When I asked for an explanation you said, the hell depicted in the Bible was only a figure of speech. I am now dying, but my eyes have opened to the truth and I now see my lost condition. I am going to the judgment of God

unsaved. It is now too late. I have not time to make right the many wrongs of my life. Depending on you as my teacher and guide, I have been led to falsely believe I was prepared. I now see and realize my error, but it is too late. I shall be judged as I have lived, and be shut away from God, but I will spend my eternity cursing you for the loss of my soul. I expect to meet you in the hell the Bible so faithfully points out," and expired.

May God help me! I would rather dig in the ditch during the day for a support and preach a gospel that saves men from all sin in this life, and from hell in the one to come, than to go to that hell with those whose money I have received, but had failed to faithfully tell them the truth. I would ten thousand times over rather have men curse me now than at the judgment. Oh, ye preachers and pastors, are you going to have to meet the souls who have listened to your preaching. If you fail to declare the whole counsel of God, what will that meeting mean for you and those who depended on you? "So thou, O Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear

the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity: but his blood will I require at thine hand." (Ezek. 33:7-8.)

Dear reader, he alone can cleanse your heart from all sin. He is able and willing to cleanse you now, to-day, this very hour. You do not need to wait until your dying day. "To-day is the day of salvation and now is the accepted time." Thank God! There are numbers to-day praising him for the blood that instantaneously washed their hearts and made them pure and clean. Having reached the place where you believe God has not only promised to cleanse your heart from all sin, but you also believe he is able and willing to do so now, then get down on your knees and completely abandon your ALL to him. Tell him you consecrate and dedicate yourself and all you may ever possess to him. Tell him so! *Tell him so!* TELL HIM SO! And *keep* telling him, until your heart says *yes* to his whole will. When your consecration is complete your heart will respond to a glad happy *yes* to the

whole will of God. You may not know and understand all that he may have for you to do. You cannot foresee the future, but freely, willingly, your heart will respond in a glad happy *yes* to his will when your consecration is complete. When your heart responds *yes,* you have a right to look up into his face and *believe* that he *does* accept your gift, your offering, your consecration. That is your faith brought into action, and it puts up the connection between God's throne and your heart. It is the wire on which he will send the news down to your soul. *The witness will come.* He will sanctify you, will cleanse your heart from all sin, and you will *know that the work is done.* The Holy Spirit will witness to it, and you will have an *experience* and not simply an *accepted theory.* Many have nothing more. Consequently, they grow uneasy under close preaching and take exceptions to it, the preacher, his style and his tests, which under the guidance of the Spirit he is led to make. Preachers who preach a theory instead of a real genuine experience, under close fire, will not stand but get uneasy and flare up, when their pet theories are exposed, or the ground taken

from under some of their old sermons. They are always "careful of the lambs," and are afraid that "some one will be grieved whom God has not grieved," and do not like to see folks, who sit quietly under their preaching, get "dug up" and have to go to the altar under another's preaching. There is a vast difference between accepting and believing in a theory and meeting God's conditions and *praying through,* until an answer from heaven comes to the soul. There is also a vast difference between the preaching of a preacher of a *theory* of a second work of grace and the preaching of a preacher of that blessed, blood-bought experience itself. Sometimes the preaching of a theory may be more or less accompanied with human enthusiasm, but they who sit under such preaching have not the spiritual solidity, steadfastness and deeprootedness as those who sit under the preaching of a clean, clear-cut Bible experience of Bible holiness. The more the preacher can dig out and expose sin, the plainer he can explain the word of God; the more thorough he makes the efficacy of the atoning blood, the higher he exalts Jesus; in short, the closer he cuts with the word of God the words

of the Spirit, the more they relish it and *grow* under such preaching. Why? *Because they have an experience* and not simply an accepted theory. THEY PRAYED THROUGH and know *when* and *how* and *where* Jesus cleansed them. Their hearts being "perfected in love" they have boldness: are not afraid of the white light of the full truth here, nor afraid to walk up into the presence of the judgment throne of Almighty God. The plan he arranged before the world began embraced the all-atoning blood of Jesus that was shed to save and cleanse them from all sin. The salvation that God chose for them "through sanctification of the Spirit and belief of the truth" they have experienced. Neither men nor devils can make them afraid. Saved from all sin, they shout the praises of him who saves them with a salvation planned before the world began.

Dear reader, have you such an experience? God wants you to have it and planned for you ages before you came on the field of action. He wants you to enlist in his army and be a good soldier and fight the battle through. He will furnish the uniform, a robe of righteousness;

arm you with the sword of the Spirit and fully equip you for the war. He will lead you into the conflict and bring you out more than a conqueror.

Conquerors and overcomers now are we,
Through the precious blood of Christ we've victory,
If the Lord be for us, we can never fail;
Nothing 'gainst His mighty power can ere prevail.

In the name of Israel's God we'll onward press
Overcoming sin and all unrighteousness;
Not to us but unto Him the praise shall be
For salvation and for blood-bought victory.

Unto him that overcometh shall be giv'n
Here to eat of hidden manna sent from Heav'n;
Over yonder he the victor's palm shall bear
And a robe of white and golden crown shall wear.

Part III.

CHAPTER XXII.

A GOOD SOLDIER.

"Thou therefore endure hardness as a good soldier of Jesus Christ." (II Tim. 2:3.)

God is merciful, but it is not that he is merciful only, that he is willing to save men from sin. God is love, but it is not that he is a God of love only, that he would save men from sin. God is a God of justice, but it is not that he is just only, that he would save men from sin. True, he so loved the world that he gave his Son to save all who would believe in him, but beyond his love and beyond his mercy and beyond his justice there remains another reason. While in his love, mercy and justice he prepared a salvation for man that would save him from sin, yet he has another reason for so doing. Not simply to make man happy, not simply to use his plan of salvation as a kind of fire escape to keep man out of perdition, but that, man being saved from sin,

would enlist in his cause and, under the banner of holiness, become a "soldier of the cross," a co-worker together with God in putting down the rebellion brought on by the fall of angels which wrought such disaster in his realm. Is not that the greatest reason why God would save men from sin? Jesus said to his disciples, "I have chosen you and ordained you that ye *should go and bring forth fruit.*"

He bade them tarry until the promise of the Father came upon them, and told them that they should be his witnesses unto the uttermost parts of the earth, and that he would be with them. One needs but to study the lives of those men to recognize that what they accomplished before was very little compared with what they accomplished after that upper room experience. They tarried, and the promise was fulfilled, and under its mighty enduement they went forth invincible. He who had flinched before the accusation of a maid, now could stand unabashed and unshaken before the frowning faces of men, and when brought before the council, looked them in the face and charged them with the murder of the Son of God. When commanded not to speak in

His name, plainly informed them that he would obey God. Neither threats, scourging, prison bars or iron bolts could stop him. He had *enlisted in the war* and was at the command of his leader.

A revengeful, angry, haughty, persecuting Pharisee with the scales removed from his eyes and filled with the Holy Ghost, was so wondrously changed that he became a "good soldier" and fought a "good fight" until he was called to depart. He was invincible. He could unmask the "hypocrisy of the "false prophets," pray the bands off the prisoners and the prison doors open, and have his keeper converted to God before sunrise. They drove him from city to city; one day they would worship him as a god, covering him with garlands and flowers, and the next day stone him and leave his body outside the city, but he would get up and tell of seeing heavenly things that would be unlawful for him to talk about. Before the courts of the land he would convince and put the judge under conviction. On board a sinking ship he got telegrams from the throne of God that all on board would land in safety. He had put the things of this world

behind him, counting them but "dung and dross," and marched on in the conflict. He acknowledged but one master, and from his service he never wavered. Nothing could stop him. From a prison cell his pen would send out revelations and proclamations of the word of his captain to the army in the field that guides them to this day. And counting his life not dear, "kept the faith" and fought on until promoted to other realms. But while God has buried his workmen he carries on his work. Down the line of ages has come the steady tramp of the old guard. Often diminished in numbers, but with their eyes upon their leader and their ears ever listening to his command, they have sprung in the gap, filled the places of their fallen comrades, and presenting a solid front to the foe, have fought on. They hear the voice of their commander saying, "Lo I am with you alway." They are as sure of victory as they are that the throne of God stands. A Bunyan enlists, and shut away by the enemy, he makes that day and age stagger with his pen. A Madam Guyon joins the fray, and though long promoted from this field of action, still leaves behind a life and words that have led multitudes to freedom.

Wesley could be denied a pulpit, but his father's tombstone would serve equally as well, and Knox, Fox, Whitfield and others joined the ransomed army and fought their way to heavenly promotions. The early Methodist fathers met in old shops and private kitchens, and though persecuted, pelted and derided, yet they pushed the battle and spread Scriptural holiness over the land. No surrender to sin and no quarter was asked. They consecrated their all, enlisted for life and fought the battle through. What an invincible, all-conquering, victorious army they were. A backslidden priesthood, sunken in dead ritualism, might harp against them, or close its doors to them, but it only served to increase their ardor and their numbers. When they finally began to bow down to the rich and worldly, we are informed that Mr. Wesley raised a warning note saying, "They will neither obey our rules nor keep our laws." It proved only too true. But God saw the diminishing forces, and picking up a James Caughey, placed a burden upon his heart that would not allow him to unpack his furniture. Stationed at Whitehall, New York, he made a path to the top of a mountain to pray. Around a

huge rock he wrestled until God answered, "Unpack your furniture and carry out your year's work; go to England and I will bring you back again." To this day the rock is known as "Death-Rock." The writer has preached from that same pulpit and felt that he was standing on holy ground. Those orders were carried out, and during the six years of that marvelous whirlwind of victory, a pale, slender strippling fell under the fiery zeal of the American stranger. Like begets like; love begets love, so does the holy fire, and the slender lad, with his heart burdened for a lost world, joins the fight for the salvation of men. He began prayer-meetings and open air meetings, pushing the fight for God. Recruits were made and the forces organized, and down into street and back alley, through the heart of slumdom, they fought their way. Across the seas and on round the world they marched, seeking the captives of sin and Satan. To the open-mouthed multitudes they sang:

Down at the cross where my Saviour died,
Down where for cleansing from sin I cried,
There to my heart was the blood was the blood applied,
Glory to His name.

No church door was open to them. Sympathy was sometimes extended to them as they were looked upon as weak-minded folk who meant well, but the courts and carpets of the cathedral was not the place for such a demonstration. Their uniforms, bass drums and tambourines were too fanatical, and while the religious world turned its proud head to one side, the Salvation Army marched on from victory to victory. Chimney sweeps, newsboys, street merchants whose only stock consisted of a string of boot laces or suspenders carried on the arm, men and women who drank and fought, or were so ignorant they could scarcely write their own names were among their captures and became their leading preachers. On Sunday morning they gathered at daylight far and near for knee-drill. At 11 A. M. drums and tambourines were laid aside, and they sang to the "young converts and recruits."

Though you know your sins forgiven,
And are happy in the Lord,
Have you read His gracious promise,
Which He left upon record?

He will sprinkle you with water,
SANCTIFY AND MAKE YOU HOLY,
He will reign and dwell with you,
He will cleanse you from all sin.

Though you have much peace comfort,
Greater things you yet may find,
Freedom from unholy tempers,
Freedom from the carnal mind.

Wake up brother, wake up sister,
Seek, oh seek this holy state,
None but the pure can ever enter,
Through the bright celestial gate.

And the young converts and recruits, with the knowledge that their sins were forgiven, went down to the penitent form to be freed from the "carnal mind." They were told to "present their bodies a living sacrifice unto God and not be conformed to this world," and so thankful were they to him for pardoning their sins, and so anxious were they to obey him that they died off to "friends and time and earthly store," paid the price, enlisted in the fight for life, and God poured the fire down upon their anxious, waiting hearts. With a love for lost humanity, a love like their Master had, they rushed out and down to those bound by sin, shouting the fact that the Lion of Judah could break every chain. Anywhere and

everywhere an unseen, uncontrollable power carried them on. City councils made laws, but Jesus said, "Go to the streets and the highways," and that power impelled them on. The authorities said, "Stay off the streets," but it flowed on. "Remain on the side streets and alleys," but down main street it ran in its irresistible flood. Lock them up, and that power turned itself loose upon the wretched crowd behind those iron doors. In some instances, as of old, the jailer did not escape its influence. They never complained, but with happy hearts and shining faces they sang,

> I'm satisfied with Jesus here,
> He's everything to me,
> His dying love has won my heart,
> *And now He sets me free.*

They seemed as free and happy in jail as in their own hall, for, no sooner were they incarcerated, then they began a meeting. They seemed as free on the street corner as though they had been there all their lives. Like good soldiers, the hotter the conflict the harder they fought. To the world they were an invincible, unconquerable, uncontrollable army. Obey their leader they would, though in so doing they knew

it meant danger and death. When one died, they sang of his promotion, and said he had exchanged the sword for a crown, and using his coffin for an altar, invited others to seek the Lord. Anything that could be suggested that would attract men to Jesus, they asked nobody's opinion about, but went at it. They fought to win, and never knew what defeat meant. What could not be accomplished one way, they accomplished it by some other. Souls they would seek and bring them to God. No matter the loss, cost or cross involved in so doing. They were the happiest in the midst of the greatest conflicts. They accepted the Word of God as such, and when they read "present your bodies a living sacrifice, holy, acceptable unto God, and be not conformed to this world," they broke every worldly affiliation and laid aside all worldly adornments. Campbell Morgan, of Northfield fame, unblushingly informs the conference that he enjoys his cigar, so we have been informed, but he did not use cigars when, as a soldier in the Salvation Army, he applied for officership in its ranks, but was rejected on account of his health at that time. Gypsy Smith, the evangelist, once an officer in its

ranks, and the trouble which resulted in his leaving largely grew out of his acceptance as a personal present a gold watch. Where is the Methodist Church to-day with its grand "depositum?" Its founder said it was raised up for the special purpose of spreading scriptural holiness over the land. How many of her preachers of today are holding themselves aloof from the world and worldly affiliations in secret lodge rooms with men who take the name of God in vain, and are boldly and uncompromisingly proclaiming that the blood of Jesus, God's Son, cleanseth their hearts from all sin, sanctifying them wholly? Was not that the battle cry of the early fathers? Was not that particular doctrine the one thing that so clearly distinguished them from all others? Does it so distinguish them today? Have they the same fiery zeal and undying love for a lost world as those early warriors had? With their hearts washed white by the cleansing blood and the baptism of the Holy Ghost and fire resting upon them, those old soldiers of the cross knew nothing of defeat, but fought their way through the ranks of sin and worldliness and dead ritualism until multitudes rejoiced in a con-

scious salvation? Where, oh where is that unconquerable force today? True, there are a few here and there who are so doing, but they are like green spots in a desert. Neither are many of them found in the leading pulpits of the land. Where are her schools and what are they doing? *Are they turning out a class of young preachers baptized with the Holy Ghost and on fire for God and perishing humanity?*

And the Salvation Army, that devil-driving, hell-defeating, unconquerable, blood and fire, Spirit-filled, uncompromising force that knew nothing but God and victory? Where is it with its burning, blazing zeal that asked no quarter of the world and gave none? With its early morning daylight "knee-drills," where its members wrestled with God for victory, and its "all nights of prayer," though its leaders might have to face prison bars for conducting them? And those holiness meetings where the recruits were told that there was "freedom from the carnal mind," and the lives of its officers and soldiers backed up the assertion? True, there are a few still holding to the line, but where is that mighty spiritual force? Not long since sitting in the

office of a divisional officer, he said to the writer, "There is no use dodging the fact, holiness meetings as a general thing throughout the organization are gone and a thing of the past," and another informs us that not only many of its officers are members of secret lodges, but that some of them, if they attended a different lodge each night, there would not be nights enough in the week for them to attend all the lodges to which they belong. We sincerely question the fact that had the great Methodist Church as a body been true to her call there would ever have been a Salvation Army; and if the Army had remained true to its call with its blood and fire spirit, where it taught its converts "freedom from the carnal mind" would we have what is called the "holiness movement" of today, with its multitude of missions, independent holiness churches and rescue homes for the fallen. We hail with joy and gladness the coming together of the different bodies of holiness people, but we want to raise the warning that if that movement compromises in the least, and lets down the standard and opens the door for the sake of gaining numbers and takes into her fold men who are unclean in their lives,

filthy with tobacco, and members of secret lodges without their first renouncing those things and separating themselves from the unclean, and having no fellowship with the unfruitful works of darkness, if she takes into her fold such men as members, then God will be displeased and will withdraw his Holy Spirit. *He will have a clean people.* Men and women who have consecrated their all to him, enlisting for life and ready to fight and die before compromising an iota. There can be no compromising with uncleanness and with sin and retain the presence of the Holy Spirit. The fight is on, the battle rages, the line of demarkation is drawn. Those who will be followers of the Lord must "come out and be separate and touch not the unclean." The fight is to the death. No quarter can be asked and none given. Eternal issues are at stake.

Am I a soldier of the cross,
A follower of the Lamb,
And must I fear to own His cause,
Or blush to speak His name?

Are there no foes for me to face,
Must I not stem the flood,
Is this vile world a friend to grace,
To help me on to God?

Sure I must fight if I would win,
Increase my courage Lord,
I'll bear the cross, endure the shame,
Supported by Thy word.

These are the perilous days. The enemy is seeking in every conceivable way to overthrow and stop the onward march of the cause of God. In many of its branches the Christian church is as corrupt today as the Jewish church was in the days of Malachi. There was a time when the Jewish church was a great spiritual force, but it became worldly, lost its opportunity, and God set it aside, and only here and there does the church of today count for much as a spiritual, soul-saving force. *These are the perilous times.* Thousands of societies called churches that do not have one soul regenerated from one year's end to another. Why? What is the reason? Have they not the machinery for such work? Yes, they have the machinery, *but no power to make the machinery go.* The Holy Ghost is not there. He will not remain where he cannot have his way. The preaching of a gospel that compels men and women to separate from the world and seek a complete deliverance from

all sin, is rarely heard from the average pulpit, and yet that was what the church was called into existence to do. And the preacher that does not "cry loud and spare not" will have to settle at the judgment with an insulted God. The church that is not a soul-saving force is a false church. A worldly church is a harlot. The church of Jesus Christ is not a worldly-minded, worldly-seeking, worldly-adorned church affiliated with the world in secret lodge rooms, pleasure resorts, and fashions of this godless age, but a regenerated church separated from the world, seeking to know and do the will of the Lord, whose commands she will obey. A regenerated church will seek the fullness of God; will hunt for the upper room, will tarry at their Lord's command, until the fiery baptism falls upon their waiting and yearning hearts. A regenerated church will seek the cleansing blood that "sanctifies wholly," for they will be of little service to God until they gain that experience. *A church that refuses to do so will degenerate and become of no more service to God than if it had no existence.* We repeat, the church of Jesus Christ is a regenerated, fire-baptized body of "soldiers of the cross," who,

losing sight of this world and all its allurements, have laid themselves on the altar of sacrifice and service to do and die in their Master's cause. They know "to suffer with him means that they shall reign with him." They look forward to a glorious future where there will be no war, no Satan, and no sin to mar their peace. Like Paul, they see the "crowning day" ahead, and are pressing toward the mark of their high calling in Christ Jesus. As their Master and leader set the example and laid down his life for the emancipation of a lost and sin-bound race and the destruction of sin, so they gladly put themselves along side his cross and sing,

> I would rather be the least of them,
> Who are the Lord's alone,
> Than wear a royal diadem,
> And sit upon a throne.

These words are being penned just outside the walls of the Old Alamo at San Antonio, Texas. Inside its walls hangs the records of that memorable struggle when Texas was locked in mortal combat with Mexico. Colonel Travis, with one hundred and eighty men, were inside the walls of the Alamo. Outside were six thousand Mexi-

cans with Santa Anna at their head. For ten days the little band had fought back the overwhelming numbers. On the morning of the eleventh day Travis called his men in line before him in the open court. He told them that hour was the last chance of escape, and if they would go, they must go now. Drawing his sword he drew a mark on the ground across the court, and taking his stand on one side said, "all who will stand by the fort until death, come over to me." First one, then by twos and threes until all went over to him. Colonel James Bowie lay on a sick cot and heard the words of his leader and begged to be carried over the line. That day sealed their doom. The Mexicans surrounded the place and swarmed against it. The little band mowed them down like grass before a sickle, but once a footing was found on the walls of the outer court by the enemy, the little band was diminished to twenty persons and crowded back into the walls of the Alamo still stubbornly fighting and slaying vast numbers of their enemies. One by one they dropped leaving dead and dying Mexicans piled high around them. The writer stood on the spot where many

of the little gallant band fell. They knew what it would cost. Only one, who shortly before the walls were taken, escaped. They knew that it would be death but they had counted the cost and were willing to lay their lives down for the cause of freedom. Jesus Christ has drawn the line and calls for all who will be his followers to come over the line, to come out from among the unclean and be not of the world. It is to renounce the world, the flesh and the devil and with a consecration of "friends, time and earthly store, soul and body thine to be, wholly thine forever more," lay their all at his feet to suffer and if necessary to die for him and his cause. Santa Anna ran up the red flag which meant "No Quarter." So has the arch-fiend of hell put up his black flag and there is no quarter. If he can succeed in getting you to withdraw from your post of duty or let down in your testimony or keep you from an entire consecration of your all to God, he will cool you off and damn you in hell. It means to suffer with Jesus here, often misrepresented and misunderstood, sometimes deserted by those who profess great friendship, for as they treated your Lord so will they treat you; but if you suf-

fer with him now you shall reign with him by and by. You may have the pleasures of the world but it will cost you the company of Jesus and the companionship of the spirits of just men made perfect in the day of victory that is coming to the Lord's cause. Nothing less than a complete and perfect consecration of yourself and your all to God will bring the cleansing blood to your heart. Unless that inherited, inborn sin is cleansed away from your very nature you will not stand. Unless you consent to have your heart purified, the fiery empowering baptism will not come, and without it, you will be of little service to God and his cause. Down through the ages, many have sought and obtained this heavenly gift and have fought their way to glory, while others are still on the field of action pushing the fight. One has only to pick up any of the many holiness papers to see the long lists of warriors out on the field, who are weeping and fasting, praying and shouting as they tell the old story of the power of Jesus' blood to free mankind from all sin. North and south, east and west, the battle rages. From India's sands and Africa's jungles, from China with her teeming

millions and from Japan, the land of the sun, comes the sound of the conflict as "God's war" is being fought out by his Spirit-filled, fire-baptized soldiers of Jesus, and while reports of soldiers who are falling in the fray, of their brave deeds of heroism and sacrifice while at the front, stir our hearts yet back behind the scene and, apparently out of sight there stands multitudes of brave wives and mothers rearing their young, teaching them of God, inspiring them in their lives, visiting the sick and the afflicted around about them and filling positions in the war that neither men nor angels could fill. Woman with her sanctified influence is indeed the gift of God to mankind. Who can say what her reward will be? What will the King say to a Susanna Wesley, a Catharine Booth and thousands of others who, midst the duties of rearing large families found time to tell of Jesus and his love. And away back behind all that which is seen, there are thousands of others whose names never appear in print and whose deeds of heroism, hours of soul travail and fidelity to the Lord and Master are never heard of, yet with hearts washed white and garments untainted by the world, they are marching on with

a conqueror's tread, filling the nook or corner in which they have been placed, and bravely and unflinchingly and with a life that backs up their testimony, testifying to the cleansing blood of the Lamb. In one of the early Methodist churches organized in New York state was a young girl who was converted while in her teens, sanctified wholly by the time she was twenty and married soon afterwards. There never came a hired girl to work in her kitchen or a man on her husband's farm but was saved and brought into the church. She was a soldier for Jesus. In the same state we learn of another who like her Master, found time to go about doing good, visiting the sick, praying with them about their soul's salvation. Many were brought into the church by her labors. At two different times whole families presented themselves to be taken into the church. On being asked what caused them to desire to unite with the church they replied that Sister W— had visited and prayed with them and by her labors they had been led to seek God. Sister W— was a soldier of the cross.

Oh, for men and women who will lay themselves on God's altar and making a consecration

of their redeemed faculties and ransomed powers to God, pray until that mighty fiery baptism falls that will burn up all base desire and with the carnal mind destroyed out of their hearts, throw themselves into the conflict and assist their commander in putting down the rebellion against his throne. How a victorious commander will endear himself in the hearts of his soldiers. How they love him and his very presence inspires them to deeds of courage and bravery. His presence often turns defeat into victory. A Sheridan galloping onto a field of disaster and defeat, turns the fleeing soldiers about face and inspires them until they become invincible to their enemies. Napoleon held such a place in the hearts of his people that again and again did he raise up new forces and at their head won victory after victory. Why was he enabled to do this? Because his soldiers having confidence in him, would obey his every command even though it led them to death. In the wars of this world men enlist with the knowledge that no matter what the danger may be they are to obey orders. What could a commander do with soldiers who would not obey? He decides what is to be done, gives the

command, and away they go to victory or to death. Victor Hugo in his description of the battle of Waterloo says, "the battle was on and raging. Napoleon ordered his cavalry to charge on the English. There were twenty-six squadrons of thirty-five hundred gigantic men mounted on colossal horses. The whole of this cavalry with raised sabres, with standards flying, and formed in columns of division, started in that charge with one movement and as one man, with the precision of a bronze battering ram. They were in two columns. At a distance it appeared as if two immense steel lizards were crawling toward the crest of the plateau. It seemed as if this mass had become a monster and had but one soul. All at once, fearful to relate, the head of the column facing the English left reared with a fearful clamor. On reaching the crest, furious and eager to make their exterminating dash on the enemy they noticed not between them and the English a trench, a grave. It was the hollow road of Obain. It was a frightful moment, the ravine was there, unexpected, yawning, almost precipitous, beneath the horses feet and with a depth of twelve feet between its two sides. The second rank thrust

the first into the abyss; the horses reared, fell back, slipped with all four feet in the air, throwing and crushing their riders. The inexorable ravine would not yield until it was filled up. Men and horses rolled into it pell-mell, crushing each other, and making one large charnel house of the gulf, and when the grave was full of living men the rest passed over them." Two thousand horses and fifteen hundred men buried under one another alive. If men will place such confidence in their human leaders, and give them such obedience in the wars of this world, in the efforts of one government to overthrow another, or for worldly honors, *how much more ought men to place such confidence in and grant such willing obedience to Almighty God in his war against sin and the enemies of his throne.*

How our hearts were stirred at the atrocities of the Spanish government in Cuba but a few years ago. Columns of their inhuman cruelty appeared in the daily papers until the government of the United States was stirred with indignation and rising up said to the Spanish government "thou shalt not." Thousands of men responded to the president's call and bidding

goodbye to father, mother, wife, sisters and brothers enlisted in the army and marched away to the war, knowing they might never return. Today, millions are held in captivity by the strong power of sin and Satan and are perishing and being damned by multitudes. Parents robbed of their children, and children of their parents. Husbands are being torn from their wives and wives dragged from their husbands by its awful influence. Loving parents are being turned to brutes and children are walking ruthlessly over many a fond parent's heart. Boys and girls are being damned wholesale, and on every hand the marks and ravages of sin are seen. The whole earth is full of broken hearts and blasted lives, while the very ground is being planted with the bodies of the souls of men doomed and damned. God is calling for men and women to fling aside the world with all its joys and allurements and "coming out from among the unclean" dedicate and consecrate themselves to him, that he might cleanse their hearts from the last remains of sin; that with the empowering baptism of the Holy Ghost upon them they may enlist in the army of the Lord and, following every command of their

leader, drive back the enemy, and liberate the captives of sin, and bring peace and harmony in his great universe. Beloved reader, have you enlisted? Is your heart clean? Have you on the whole armor of God? Are you obeying the commands of your captain? Are you doing your best today for God and the souls of men? If not I pray you may enlist today.

What did the disciples accomplish for the salvation of men prior to their upper room experience? What desires had they? John and James were pulling wires and scheming to secure the right hand and the left hand seats next to the throne. A Peter who could not stand before a servant girl, a Thomas full of doubts and unbelief, John with his vindictive spirit, that would consume the Samaritans with fire from heaven because they would not accept his lord. They would forbid anybody to cast out devils if they did not do it their way. But what a change after that Pentecostal baptism in the upper room. They became invincible and stirred cities, drew multitudes to Christ until the cry was made, "those men that have turned the world upside down have come hither also!" Who is it today that is engaging

the attention of the multitudes and winning souls to God, getting them saved and sanctified? The men and women who have placed their all upon God's altar and have tarried before the Lord until their faith has been able to reach up and claim his promise, that has brought the cleansing blood to their hearts, cleansing out all impurities, and with hearts aflame with holy zeal they have thrown themselves into the battle against sin. Outside the ranks of the holiness people, what is being done for God and the salvation of men? Where are the souls being won from sin? Where are men and women being led to Jesus and his cleansing blood, except among the ranks of those people who have sought and obtained clean hearts by a second, definite work of grace instantly received and witnessed to by the Holy Spirit? True, there is a card-signing, hold-up-your-hand, join-the-church-wave going over the country that goes by the name of revival, but an examination after a few weeks proves that the work was superficial, shallow, spurious and not genuine. Nothing is said of that inward foe which causes men to sin. They are not told that the blood of Jesus can wash out and eradicate the sin from their hearts.

The writer has gone into city after city a few months after such so-called revivals have been held and not one soul could he find testifying to the cleansing blood of the Lamb. Multitudes of churches do not have a soul converted to God from one year's end to another. But turn to the people who believe in being cleansed from all sin and sanctified wholly, as a second work of grace instantly received, and you will find the ever busy with special efforts, conventions, and revival meetings in store rooms and halls, where church buildings cannot be secured, and pushing the war against sin. During the hot summer months, while many church doors are closed and the preacher away on a vacation, the holiness people have up tabernacles, tents and brush arbors and gather multitudes together and proclaim to them the glad tidings that Jesus can save his people from all sin, and every summer witnesses thousands kneeling at the altars weeping and praying until God comes down in mighty power converting sinners, reclaiming backsliders and sanctifying wholly believers. *No such work can be found in any considerable degree, outside the ranks of the people who do not*

believe in a second work of grace, but they, with their chosen and appointed leaders are marching on the ramparts of sin and winning victory after victory for their king.

CHAPTER XXIII.

AFTER THE WAR IS OVER.

All the wars of this world have had an end. There came a time when the long, bitter, bloody struggle was over, the soldiers mustered out, and receiving their honorable discharge and pay for their services, turned their faces homeward. What a thrill of joy and excitement swept over this land when the news was flashed abroad that Lee had surrendered to Grant and the strife was at an end. We remember of hearing an old friend relate how when a boy he was at the woodpile chopping wood with his father, when a neighbor rode by and shouted out, "Lee has surrendered, and peace has been declared." His father immediately dropped his ax and going into the house said, "Hurry Mother, give me my Sunday coat and hat, quick." "Why, what is the matter replied the startled wife?" "Lee has surrendered, peace has been declared and the war is over," he replied, as he hurriedly left the house to go to

town to learn the particulars, while the mother dropped into a chair and with her old faded apron tried to stay the torrent of tears that ran down her face. Why those tears? Was she so filled with grief because the war was over? No, no, ten thousand times no, but her mother heart was stirred to its very centre. That war had torn from her fireside three sons, one who at that time lay in a southern prison, but now her darlings could come home and she wept for joy. Such incidents took place in thousands of homes, both north and south in this fair land that had been rocked and torn and ploughed with the death-dealing messengers of war, and yet they are but faint realizations of what it will be when the "War of the Ages," the greatest struggle of the universe ceases.

All the wars of this world are but faint conceptions of that mighty struggle that for thousands of years has been going on between right and wrong, sin and holiness, the spiritual against the carnal, Jesus Christ against the Devil. Millions have and are going down under the awful onslaught of the enemy, while untold numbers have fought a good fight until called to join the

ransomed throng. To-day the human race is engaged in mortal combat. Men and women have and are deliberately making their choice on which side they will fight. Jesus on one side, the Devil on the other. No man can remain neutral. "He that is not for me is against me," Jesus said. "Neither can a man serve two Masters," and the fight is on, but blessed be God, there will come a time when the long struggle will be over. Christ shall conquer and peace will be declared. Sin and its offspring, death, shall be banished from God's universe.

Christ came and proved his power over sin and the grave. Its bands could not hold him, and because he conquered, his followers shall also conquer. O ye heartbroken ones look up. That husband that was taken from thy side, that wife whose lifeless lips you pressed, that sainted mother, who one day slipped away, those darlings whose absence left thy arms so empty, and whose bodies have long laid under ground, they shall come forth to everlasting life. He said it, our great commander, Jesus Christ and *his* words never fail; you shall greet your darlings once again. What a day of rejoicing that will be.

In this life, when a man turns and rebels against his country, when taken prisoner he is punished, either by death or by banishment, while those who remained loyal and fought for their country are honored and rewarded. When the war is over and they stand before their President or King to hear his words of praise and commendation for their part in the struggle, they forget the privations and want, the long weary marches, sleepless nights and months of sacrifice and toil that they have passed through. All is forgotten then. They fought and gained the victory and as conquering heroes, their country lavishes its praise upon them.

We have heard old soldiers relate how they marched down Pennsylvania avenue in Washington, D. C., to be reviewed by the President, for the last time, before going to the front. How proud they were that day. They had volunteered at their country's call and the eyes of the nation was upon them. With uniform new and neat and armour polished and shining bright they marched away to the battle's front. There came a time when the war was over, but at such a cost. The struggle had been long and bitter. Thousands

had gone down in battle, but at last it was over and once again they marched down Pennsylvania avenue to be reviewed by the President, to receive his word of praise, and be mustered out of the service, but how different their appearance. The first time all was new and bright and they were sound and strong in body. But this last march, their uniforms were soiled and worn and their armour was rusted and battered by many a hard fought battle, while some of them once strong and hearty were now pale and emaciated, while others were crippled and maimed. Some had lost an eye, an arm, while others hobbled along on crutches, but that day they forgot it all and none were sorry they had suffered loss. That old veteran forgot he had lost an eye, with the one he had left he could see the President looking at him, while his comrade waved his tattered cap with his one arm as they passed the great man who had bared his head in their presence. See! he stoops, and that soldier boy forgets he has but one leg for is not the President shaking hands with him and praising him for his part in the conflict? O, that was a day and though nearly half a century has passed, simply

refer to it in their presence and you will bring every old soldier to his feet with tears in his eyes.

How proud those generals were, as at the head of their battered and disfigured, but victorious troops they passed in that last review before the President. Had they not won the day? Were they not a victorious army? What did they care for the scars they carried? Those things were but honor marks of the conflict they had been in. Those scars and missing limbs all testified that they had been where the battle raged. If such *is* the case in the wars of this world, what will it be, when the "War of the Ages" is over and those who have been loyal to their King and having fought the battle through, are led by the "Lamb of God" the "Captain of their Salvation" up the avenues of high heaven in grand review before him who sitteth upon the throne and rules the universe to receive his approbation of "Well done good and faithful." Who will care for the bruises and scars, received in the conflict, or the long weary trials they have passed through, for does not the bible say, we shall be partakers of *his glory;* when he who was foreordained before the foundation of the world, to come to earth,

to suffer, bleed and to die, marches his victorious army up the broadway of the skies and before the throne and proclaims himself the victor, the war over and the enemy overcome and forever banished from God's domain and shut away in the confines of an endless night, nevermore to molest nor disturb the peace and harmony of their celestial realm. What think ye will the inhabitants of heaven do or say? Are they not expecting such a victory? Do they not know that Jesus came into this world for the very purpose of putting away sin? Do they not know, when Lucifer the Light-bearer, made his wilful choice, many of their numbers were drawn into the rebellion and kept not their own habitation? Do they not know that Lucifer, becoming demonized has been in open rebellion against the throne of God ever since? That Jesus, the Son, being sent to destroy his work, all his devilish cunning and diabolical ingenuity has been pitted against the Son? That if the Son should fail in his mission to earth and Satan be not overcome and his work destroyed, war could be waged against them and the throne of God attacked again? Do they not know that Satan brought sin to this earth and

has covered it with graveyards and drenched it with blood and bathed it with tears? Do they not know that he deceived humanity in the garden and cheating them out of their divine nature, in which they had been created, has filled them with his own rebellious spirit until men were born into the world, rebels by nature against the very God who allows them to breathe? Until controlled by this inherited, sin-loving, God-hating, carnal nature that cannot be brought into subjection to the will of God, man would curse the very God who allows him an existence; until man, so sunken in sin and so filled with the Devil's own spirit of rebellion would hurl God from his throne? Are they not aware that the Devil has so corrupted the very nature of man, that today we have the astounding spectacle of this country, which lays such high claims to Christianity, placing in its presidential chair one who in his belief denies the very divinity of the Son of God and has its senate opened with prayer (?) by one who claims to be a minister of the gospel, but who, in his belief, would make the one who gave his life to bring that gospel to this sin cursed earth, a liar in his claim of being the Son of God,

for is not that what all Unitarians do? Do not the inhabitants of heaven know that the devil has the governments and nations of this earth under his control and power? What then will be their rejoicing, when Jesus Christ the Lamb of God, the second person in the trinity, with his "Soldiers of the Cross," marches up through the gates of pearl and before the great white throne, proclaims the long struggle over, the war ended and the enemy banished forever and their eternal safety and peace assured. Have not the angels watched the conflict as it has been waged? Were they not sent to minister unto the Son when engaged in deadly combat? Have they not been sent from time to time as guardian angels to shield the child of God? Do they not know that their eternal peace and safety depends on the success of the Son of God in his mission to this planet? What then will be their rejoicing when the Son leads his beloved washed and victorious army in grand review before the throne? If the Sons of God shouted and the morning stars sang when God laid the foundations of this planet and placed the corner stone thereof, if the angels sang to the Shepherds on Judean hills the night Christ was born into the world, what will

heaven do when that Christ leads up from this old earth, up past moon and stars and glimmering planets and fading worlds, up through the pearly portals of everlasting light, an army of blood-bought and blood-washed souls, washed so pure and white that the all-seeing eye of the Father can find nothing in them to offend, but they are holy and unblamable and unreproveable in his sight, faultless before the throne? Who knows but what that old warrior of the cross, when up in the "third heaven" learned something of what the glory was that is to be revealed at that day. No wonder he should pen such statements as "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him," or declare, that "he counted the things of this world but dung and dross that he might win Christ" and be found in him, having the righteousness which is of God by faith. Can we wonder that he longed to depart and be with his Lord? or that he should write the things he did to Timothy and urge him to commit them to faithful men and "make full proof of his ministry?"

If John could be caught away into such spirit-

ual rapture and be shown such wonders as is recorded in Revelations, need we think it strange that God would also reveal some of the wonders of the coming glory to his faithful servants, who with his eyes on the prize could proclaim *I have fought a good fight. I have kept the faith?* The old warrior had never wavered. Amid circumstances that would seem unbearable and beyond human endurance he would cry out "none of these things move me" and press his way toward the goal.

Paul wrote to the Thessalonians, "We are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth, whereunto he called you by our gospel to the obtaining of the glory of our Lord Jesus Christ." Whatever glory Jesus was to receive for his suffering and death to put away sin, those who met his conditions and having had sin destroyed out of their hearts and having walked with him shall share with him in his glory. In his letter to Timothy Paul said: "If we suffer with him we shall also reign with him." Did not

Jesus say to his disciples that they should sit on thrones and judge the twelve tribes of Israel? See Matt. 19:28 and Luke 22:29-30. To the Romans he wrote: "And if children then heirs; heirs of God and *joint heirs with Christ if so be that we suffer with him, that we may also be glorified together.*" (Rom. 8:17.)

Peter wrote: "But the God of all grace who hath called us unto his *eternal glory by Jesus Christ,* after ye have suffered awhile, make you perfect." (I Peter 5:10.) When on his knees in prayer to the Father, Jesus prayed, "Glorify thou me with thine own self" (Jno. 17:5) and later on said, "and the glory which thou gavest me *I have given them.*" It is plain that whatever glory Jesus is to receive his soldiers are to share with him. Those who "go through" and "follow all the way" are to be joint heirs with him before the throne of the Father. He led the way from a humble manger to the cross and to those who will take up the cross and follow him he will lead them to thrones of heavenly glory. If we suffer with him we shall also reign with him and of his kingdom there shall be no end. Very few of those who rule now and occupy high positions

in the kingdoms of this day and age know by experimental knowledge of Christ's suffering or his sacrifice to save them from sin, while some of them even deny his Sonship and divinity, hence how impossible for them to "be saved from all sin," to be cleansed through faith in his blood, seeing he is no more to them than any other man. How impossible for them to find "that holiness without which no man shall see the Lord." It was the common people that heard him gladly. A few fishermen gladly gave up their nets to follow him and though they might have been termed coarse and vulgar by the aristocracy of that age, yet their words and influences are yet felt, while the rich young ruler would not pay the price, but turned back to his wealth and position and is heard of no more.

Those who now rank high and strive for worldly honors among men, may shine for a time but death will soon overtake them and they will be forgotten, while those who for Jesus' sake, counting the world but dung and dross, shall shine with him forever. When the light of the sun grows dim with age and the stars cease their twinkling, their glory will have but begun.

The heads of the
kingdom of darkness &
the kingdom of hell
must meet in contest

The devil has no more
effective weapon than
this of to

[illegible] that there
should be made peace
between [illegible] with
a [illegible] and [illegible]
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Prayer is the only
mouth-piece you must
wear continually.

Look for evil & you
find no good,
Look for good & you
find no evil (good)

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